

halls, etc., used for worship by 4 organizations. There are no Sunday schools reported.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show a decrease of 3 organizations, but an increase of 250 communicants. There was no report of value of church property in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	5	5	1,250	5	730	520	1	4	1	1	200
North Atlantic division.....	2	2	800	2	500	300	1	1	1	1	200
Massachusetts.....	1	1	600	1	400	200	1	1	1	1	200
New York.....	1	1	200	1	100	100	1	1	1	1	200
North Central division.....	2	2	300	2	155	145	1	2	1	1	200
Illinois.....	1	1	150	1	80	70	1	1	1	1	200
Missouri.....	1	1	150	1	75	75	1	1	1	1	200
Western division.....	1	1	150	1	75	75	1	1	1	1	200
California.....	1	1	150	1	75	75	1	1	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	5	1	\$60,000	1	\$15,000	1	15,000	1	1	1	1
North Atlantic division.....	2	1	60,000	1	15,000	1	15,000	1	1	1	1
Massachusetts.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1
New York.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1
North Central division.....	2	1	60,000	1	15,000	1	15,000	1	1	1	1
Illinois.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1
Missouri.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1
Western division.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1
California.....	1	1	60,000	1	15,000	1	15,000	1	1	1	1

REFORMED EPISCOPAL CHURCH.

HISTORY.

At the sixth conference of the Evangelical Alliance in New York in October, 1873, a communion service was held in the Fifth Avenue Presbyterian church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these

tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him, 7 clergymen and 20 laymen met in New York city on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

## DOCTRINE.

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

## POLITY.

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity; and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the general council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

## WORK.

The Board of Home Missions cares for the weak parishes in the organization, conducts work among

the colored people in the South, and provides a part of the salaries of missionary bishops. For this work, during 1906, the contributions were \$16,776.

The Board of Foreign Missions carries on work in India, in 5 stations, with 12 missionaries and native helpers. There are 8 primary schools, a hospital, and 2 orphanages. The property in India is valued at \$100,000, and the amount contributed for the work in 1906 was \$8,159.

The educational work in the United States is confined to a theological seminary in Philadelphia, with 16 students. The seminary has also a preparatory department. The property is valued at \$100,000, and there is an endowment fund of \$117,000. The contributions for educational work during the year were \$2,095. There is a home for the aged valued at \$8,000. There are 70 Christian Endeavor societies with 1,200 members; 8 brotherhoods and men's leagues; and 4 boys' brigades.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 81 organizations in 2 synods and 1 special missionary jurisdiction, located in 10 states. Of these organizations, more than one-half are in the South Atlantic division, South Carolina leading with 38.

The total number of communicants reported is 9,682; of these, as shown by the returns for 76 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 87 church edifices; a seating capacity for church edifices of 25,053; church property valued at \$1,469,787, against which there appears an indebtedness of \$67,143; halls, etc., used for worship by 5 organizations; and 14 parsonages valued at \$48,950. The Sunday schools, as reported by 76 organizations, number 89, with 959 officers and teachers and 9,864 scholars.

The number of ministers connected with the denomination is 84.

As compared with the report for 1890, these figures show an increase of 1,227 communicants, but a decrease of 2 organizations and \$145,314 in the value of church property.

# REFORMED EPISCOPAL CHURCH.

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## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	81	79	9,082	76	3,296	5,686	76	5	87	76	25,053
North Atlantic division.....	25	23	4,660	22	1,539	2,667	24	1	27	24	12,005
New York.....	7	7	890	7	298	592	6	1	6	6	2,200
New Jersey.....	3	2	212	2	60	152	3	.....	3	3	1,125
Pennsylvania.....	15	14	3,564	13	1,181	1,923	15	.....	18	15	8,680
South Atlantic division.....	44	44	2,730	44	988	1,742	42	2	48	42	8,488
Delaware.....	1	1	100	1	36	64	1	.....	1	1	200
Maryland.....	3	3	332	3	96	236	3	.....	3	3	990
Virginia.....	2	2	46	2	23	23	2	.....	2	2	350
South Carolina.....	38	38	2,252	38	833	1,419	36	2	42	36	6,948
North Central division.....	12	12	2,286	10	769	1,277	10	2	12	10	4,560
Ohio.....	3	3	657	3	202	355	2	1	3	2	1,050
Illinois.....	8	8	1,663	6	534	889	7	1	8	7	3,810
Michigan.....	1	1	66	1	33	33	1	.....	1	1	200

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	81	76	\$1,469,787	23	\$67,143	14	\$48,950	76	89	959	9,864
North Atlantic division.....	25	22	1,117,500	8	58,700	3	13,000	25	32	523	5,667
New York.....	7	5	424,500	2	17,900	1	4,000	7	7	107	1,020
New Jersey.....	3	3	52,000	.....	.....	2	9,000	3	3	23	233
Pennsylvania.....	15	14	641,000	6	40,800	2	9,000	15	22	393	4,414
South Atlantic division.....	44	44	105,987	13	1,143	9	5,950	39	40	216	1,795
Delaware.....	1	1	10,000	.....	.....	.....	2,000	1	1	11	89
Maryland.....	3	3	65,000	.....	.....	1	600	3	3	39	333
Virginia.....	2	2	2,700	.....	.....	1	.....	2	2	7	47
South Carolina.....	38	38	28,287	13	1,143	7	3,350	33	34	159	1,326
North Central division.....	12	10	246,300	2	7,300	2	30,000	12	17	220	2,402
Ohio.....	3	2	65,000	.....	.....	1	5,000	3	6	45	353
Illinois.....	8	7	176,800	1	5,000	1	25,000	8	10	160	1,911
Michigan.....	1	1	4,500	1	2,300	.....	.....	1	1	15	138

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	81	79	9,082	76	3,296	5,686	76	5	87	76	25,053
Chicago.....	12	12	2,286	10	769	1,277	10	2	12	10	4,560
New York and Philadelphia.....	81	29	5,144	28	1,694	2,990	30	1	33	30	13,545
Special Missionary Jurisdiction of the South.....	38	38	2,252	38	833	1,419	36	2	42	36	6,948

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	81	76	\$1,469,787	23	\$67,143	14	\$48,950	76	89	959	9,804
Chicago.....	12	10	246,300	2	7,300	2	30,000	12	17	220	2,402
New York and Philadelphia.....	31	28	1,195,200	8	58,700	5	15,600	31	38	580	6,136
Special Missionary Jurisdiction of the South....	38	38	28,287	13	1,143	7	3,350	33	34	159	1,326

## ROMAN CATHOLIC CHURCH.

## HISTORY.

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Up till the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections. The Western Church, which held to the Procession of the Holy Ghost from both the Father and the Son, and recognized the primacy of the Bishop of Rome, included western and southern Europe and North Africa, except Egypt. With the incursions into southern Europe of the tribes from the north the missionary activities of the church were developed, and it grew in strength and became more thoroughly organized. The discoveries of the fifteenth and sixteenth centuries contributed new life to it and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary Fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all present Latin America.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mt. Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Marys in that year. Through subsequent years there were varying experiences, sometimes toleration and again restriction, and the restrictions were not entirely removed until after the war of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than seven Catholic families in 1696, and the few Catholics living on Manhattan Island eighty years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gives the number of missionaries in Maryland as 12; of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for six years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1759 for six years more to Bishop Challoner, who, on account



of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for America.

The introduction into Parliament of the Quebec Act, extending the ecclesiastical authority of the Bishop of Quebec over the western country, entered into the question of the status of the Catholics in the war of the Revolution, and helped to strengthen the generally bitter attitude toward them through the colonies. Still they took a considerable share in the conflict. Among the signers of the Declaration of Independence were four Catholics: Thomas Fitzsimmons; Thomas Sim Lee, war governor of Maryland; Daniel Carroll, brother of the future Archbishop Carroll of Baltimore; and Charles Carroll of Carrollton, who saw in this declaration "the basis for a future charity and liberty for his church." Volunteers joined the army and navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic a number of Catholic officers from Europe.

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774 "that all former differences about religion or politics \* \* \* from henceforth cease and be forever buried in oblivion," had its effect, and some of the states promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of that Constitution a memorial was presented by the recently appointed Bishop Carroll which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary war left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman

as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several states individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the state unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the holy see and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were in Maryland, 15,800; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated, and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop or prefect, had any right to interfere. Such a situation, as Doctor Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system<sup>1</sup> was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, after the French Revolution. They founded an ecclesiastical

<sup>1</sup> See under polity, page 604.

seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America, and were thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with their languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

In this connection, mention should be made of what are known as the "Uniat churches," formerly connected with the Eastern or Oriental churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic churches, all of which are regarded as branches of the Roman Catholic Church and are included in its statistics.

A serious difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. A certain part of the nation, thoroughly imbued with the idea that no Roman Catholic could be a loyal American citizen, and believing that the absolute obedience which the hierarchy was pledged to give to the Pope must inevitably affect not merely their ecclesiastical, but their social, and even their civil and national relations, looked upon the Roman Catholics as not merely un-American, but anti-American and absolutely disloyal. Riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the public school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. While not objecting to a religious element in the schools, the Roman Catholic Church felt that its children should have at least a choice of service. The result was the absolute separa-

tion of public education from the control of any religious body and the development within the church of the parochial school system, in order to meet what was felt by the clergy to be an absolute necessity for the religious instruction of the children of Catholic families.

Of a somewhat similar nature to this was a question which arose in regard to government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the civil war, and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them varying very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburg, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other dioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion of Archbishop Gibbons of Baltimore to the cardinalate in 1886, and the establishment of the apostolic delegation in the city of Washington, in 1893.

#### DOCTRINE.

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an ecumenical or general council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines previously held as have been declared by the church to be wrong, a promise of absolute obedience to the church's authority, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and is considered to cleanse from original sin. Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearances of bread and wine." It is to be received fasting, except in extreme cases, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors; not to marry persons who are not Catholics or who are related within the fourth degree of kindred, nor to marry privately without witnesses, nor to solemnize marriage at forbidden times.

#### POLITY.

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and are charged with the general administration of the church. These never exceed 70 in number, and are of three orders: Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, and one of the seven cardinal bishops, the Cardinal of Ostia, who is the dean of the college, rules the church until the election of a Pope. The office carries with it no special jurisdiction, merely a certain precedence of rank and influence. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various con-

gregations or commissions which have the care of the different departments of church activity.

The congregations are 19 in number, and the most important, especially in their relation to the American church, are, the Congregation of the Holy Office, the Congregation of Bishops and Regulars, the Congregation of the Council, the Congregation for the Propagation of Faith (*de Propaganda Fidei*), the Congregation of the Index, the Congregation of Rites, the Consistorial Congregation, and the Congregation on Ceremonies. The Congregation of the Holy Office has for its special province the combating of heresy and false doctrine and the restraining of heretics from injuring religion and the church. The Congregation of Bishops and Regulars hears all cases of appeal against the decisions of bishops, whether by seculars or regulars. The Congregation of the Council has to do especially with the Council of Trent, the interpretation of its decrees, and the decision of controversies arising from them. The Congregation for the Propagation of Faith is the missionary department of the church, and has particular supervision of the church in those countries where the Roman Catholic Church is not the recognized church of the state, or which are not expressly set apart. Until recently Germany, Great Britain, and the United States were classed as under the care of this congregation. The Congregation of the Index examines books submitted to its judgment and proscribes such as it finds opposed to faith and morals. The Congregation of Rites has charge of the canonization of saints and the observance of the sacred rites of the church; the Consistorial Congregation has particular charge of the erection of new churches, cathedrals, etc.; and the Congregation on Ceremonies arranges all pontifical ceremonies.

Any questions arising in any part of the church, in whatever country, which are not settled within that particular territory, are referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The highest office of the regular hierarchy, next to the Pope, is that of patriarch. There are 14 patriarchs, most of them in the East, including those of Constantinople, Alexandria (Latin and Coptic Rites), Antioch (Melchite, Maronite, Syriac, and Latin Rites), Jerusalem, Babylon of the Chaldeans, and Cilicia of the Armenians. There are also the patriarchs of Lisbon, the East Indies, the West Indies, and Venice.

The organization of the church in the United States includes a cardinal, an apostolic delegate, archbishops, bishops, and clergy. The special province of the apostolic delegate is the settling of difficulties that may arise

in the conduct of the dioceses. The archbishops have care over the provinces, of which there are 14. Within each diocese the bishop has supreme authority, although appeal may be made to the archbishop or to the apostolic delegate, and in the last resort to one of the congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council or consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the priest is supreme; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests absolutely with the bishop or archbishop, and in most cases the priest is removable at the discretion of his superior. There are, however, certain parishes whose rectors are regarded as irremovable, and can be removed only on the basis of charges presented by the bishop or archbishop to an ecclesiastical court, or to the apostolic delegate, or to the appropriate congregation in Rome. In case of a grievance arising between a priest and the bishop, appeal can be had to the archbishop or apostolic delegate, or alternatively to a congregation in Rome.

Appointment to a bishopric rests with the holy see at Rome, but names are recommended by the hierarchy in this country. When a vacancy occurs the consultors and the irremovable rectors of the diocese are called together by the archbishop of the province, and they select 3 candidates by secret ballot. Copies of the minutes are prepared and sent, one directly to Rome to the Congregation of the Propaganda, and others to the bishops of the province. Ten days later these bishops are summoned to meet and consider jointly the merits of the persons selected by the consultors and rectors, and make up a list of 3 candidates to be sent to Rome. This is merely a recommendation; it is not even a nomination, and no obligation rests upon the Pope to appoint any one of the 3 persons named. As a matter of fact, however, he has seldom gone outside of the names presented, and usually accepts the one first on the list. On the reception of the appointment there follows the consecration to the bishopric by the archbishop of the province.

The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for subdeacon are termed "seminarians;" they have not taken the vows, but are held under advisement and examination for a term of probation. On taking the vow of chastity and obedience a seminarian may be ordained by the bishop as subdeacon, and after a

time of service, if approved, as deacon, and then as priest. The priest alone has the privilege of conducting the church services, administering the sacraments, and celebrating the mass. A deacon may, under peculiar circumstances, preach, but only by special authorization. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take the full vows of obedience, poverty, and chastity, and the brotherhoods and sisterhoods. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms. The clerical members are ordained, and constitute what is known as the “regular” clergy, in distinction from the parish priests, known as the “diocesan” or “secular” clergy. The term “regular” is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community. They can enter any diocese or parish only on the special authorization of the bishop and priest. Their jurisdiction may be for a limited time or indefinite, and may be withdrawn by the bishop. Any complaint is referred to the apostolic delegate or to the Congregation of Bishops and Regulars.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community. Thus the Jesuit Fathers of the Missouri Province number 334, but by no means all of them are within the bounds of that province. Some are in foreign lands, while others are engaged in educational or church work in other parts of this country. The situation is essentially the same in regard to the other orders. Thus, while at the close of 1906 there were 3,958 regular clergy within the United States, the total number of fathers under the supervision of superiors in the United States was over 5,000.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the movement and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. Usually the lay brothers conduct the ordinary business of the order, but in some cases the clergy share in this; thus, among the Benedictines, organized originally as an agricultural order, the clergy are obliged to share in the ordinary farm work.

Members of the brotherhoods and sisterhoods take the vows but are not ordained, and have no status in

the clergy. They are subject to the general rules of each order and to the discipline of their superior, and have duties of various kinds. Most of them are teachers, and from them the diocesan clergy secure such assistants as may be needed in the schools of the parish, whether Sunday schools or parochial schools. Others have philanthropic and charitable work as their special province, and serve in hospitals, asylums, or in general care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors, subject to the bishop's approval.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils. These are, general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Roman Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the holy see before promulgation, for confirmation and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the holy see, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the holy see or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and may be an ecclesiastic sent from abroad or one of the hierarchy in the United States. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close the minutes of the debates, called “*acta*,” and the bills passed, called “*decreta*,” are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their

report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the holy see, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Provincial councils and diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen, but in the great majority of cases the bishop or archbishop either holds it in his own name, or is constituted a corporation sole, and the entire property is thus held.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of salary depends, however, upon the amount collected, and no priest receives assistance from churches other than his own. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

Church membership begins with baptism in infancy and there is no method of induction into formal membership corresponding to confirmation or admission to the church in Protestant bodies, except as there is a certain ceremony connected with the first communion and confirmation.

It is seldom that there are as many Roman Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or masses, at different hours. The more important service, or high mass, in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated before noon. At the other services, called "low masses," the mass is read and a short instruction

is given. At these services, varying from 2 to 7 in number, the congregations attending are generally quite different. Vespers are also sung on Sunday afternoon or evening, mass is said daily, and special services are held on Fridays and on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are commonly read in the same language.

#### WORK.

The special activities of the Roman Catholic Church, missionary, educational, and philanthropic, are, for the most part, carried on in detail by the various religious orders, including the brotherhoods and sisterhoods. The parish clergy have comparatively little share in their immediate conduct, although the various institutions are due largely to their initiative and are under their general direction.

The home missionary work of the church, at least that portion of its activity corresponding to the home missionary labors of the different Protestant bodies, is less an organized work for church extension than a series of evangelistic or revival services, which are called "missions." These are not planned on any general system, but when, in the judgment of a parish priest or of his immediate superiors, there is an opening for such a series of services, application is made to some one of the orders accustomed to conduct them. Certain members of the order are then commissioned by its superiors to go to that parish, and under the general direction of, or in consultation with, the parish clergy, they conduct a series of services, special emphasis being laid on public sermons. These missions have for their purpose both the revival of religious interest in Roman Catholic communities and the conversion of non-Catholics; some of the orders giving special attention to one feature, and some to the other. Thus, the Paulist Fathers, whose headquarters are in New York city, have as their peculiar province the conduct of missions with a view to the conversion of non-Catholics to Roman Catholicism. Among other orders especially interested in mission work are the Redemptorist, Vincentian, Dominican, and Passionist Fathers. The Augustinian Fathers conducted 31 missions in 1906; the Benedictine Fathers, 107; the Capuchin Fathers, 33; the Jesuit Fathers, 138; and the Fathers of the Precious Blood, 40. The Franciscan Fathers conducted 323 missions, including a number in connection with different Roman Catholic institutions, educational or philanthropic.

An organization called the Catholic Missionary Union has been organized, with headquarters in con-



nection with the Catholic University at Washington, D. C., for the special purpose of collecting funds to enable the bishops of dioceses throughout the country to set apart diocesan priests for the conducting of missions to non-Catholics in their various jurisdictions.

The Catholic Church Extension Society, established in 1905, seeks to develop a missionary spirit in the clergy and people of the Catholic Church in the United States; to assist in the erection of parish buildings for needy communities; and to support priests in neglected and poverty stricken districts. Membership in this society is based on contributions, varying from \$5,000 to \$1 a year, or 2 cents a week.

In addition to these efforts for general evangelistic work there are organizations for work in special fields, such as the Bureau of Catholic Indian Missions, established in 1874, for the purpose of representing before the Government the interests and needs of those Catholic prelates who have Indian missions within the limits of their dioceses. This was dissolved in 1894 and a new corporation organized, the particular work of which is the establishing of boarding and day schools among the Indian tribes and the securing of funds for their support and maintenance.

The Commission for Catholic Missions among the Colored People and the Indians, at the close of 1906, reported 96 churches among the Indians in the care of 56 priests, and a membership of 49,194, of whom 18,000 were in the diocese of Santa Fe, 6,000 in the diocese of Lead, and 5,000 in Alaska.

The Roman Catholic Church in the United States carries on no distinctively foreign missionary work, but contributes to the work done in various fields by the different orders and societies. The principal medium is the Society for the Propagation of the Faith, organized in Lyon, France, and with headquarters in Lyon and Paris, but with a number of branches in the United States. In the early history of the society a considerable portion of its income was expended in the United States, but at present the greater part of it goes to other lands. During the year 1906 this society collected \$9,500,000, of which \$250,000 was given by the Catholics of the United States.

The Society of the Holy Infancy of Jesus consists of children, each of whom pays a cent a month. The receipts in 1906 were \$750,000, and the money was used for redeeming pagan children from slavery and for founding and maintaining educational institutions and asylums in pagan countries.

The majority of the Roman Catholic educational institutions in the United States are under the care of the orders or brotherhoods, only a comparatively small number being under the diocesan clergy. These latter include the Catholic University of America, at Washington, D. C.; Mount St. Mary's College, Emmitsburg, Md.; St. Joseph's College, Dubuque, Iowa; Pontifical College, Columbus, Ohio; Seton Hall College, South

Orange, N. J.; and a number of theological seminaries, including those at Philadelphia, Yonkers, St. Paul, and Rochester. The Catholic University at Washington, D. C., is presided over by Cardinal Gibbons, and its board of trustees includes most of the archbishops, several bishops, and a number of prominent laymen.

The leading order in educational matters is the Society of Jesus, which reports 32 colleges and institutions of higher learning. Next come the Benedictine Fathers, reporting 23 institutions; the Franciscan Fathers, 13; the Vincentian Fathers, 10; and the Marist, Augustinian, and Paulist Fathers, smaller numbers. Among the institutions under Jesuit supervision are Georgetown University, at Washington, D. C.; Fordham University, New York; College of the Holy Cross, Worcester, Mass.; and other institutions of similar grade at Boston, Cleveland, Cincinnati, Milwaukee, New Orleans, San Francisco, Prairie du Chien, Mobile, Omaha, Seattle, and other places. Among the prominent institutions under the care of the Benedictine Fathers are St. John's University, at Collegeville, Minn.; St. Vincent's Seminary and College, near Pittsburg, Pa.; St. Benedict's College, at Newark, N. J.; and others at Manchester, N. H., Atchison, Kans., Covington, La., and Mt. Angel, Ore. Among those under the care of the Vincentian Fathers are St. John's Theological Seminary and College, at Brooklyn, N. Y.; Niagara University, at Niagara, N. Y.; St. Vincent's College, at Los Angeles, Cal.; and Holy Trinity College, at Dallas, Tex.; while the Marist Fathers have institutions in Van Buren, Me., Salt Lake City, Utah, and other places. The Trappist Fathers (Order of Reformed Cistercians) conduct Gethsemani College in connection with their monastery in Kentucky.

The schools under the care of the Christian Brothers are, for the most part, identified with churches, rather than incorporated as separate institutions. They have, however, several colleges, as St. Mary's College, at Oakland, Cal., and institutions at Baltimore, Washington, Ellicott City, Md., Memphis, and Sacramento.

The sisterhoods are also active in educational work, and in 1906 conducted 2,033 schools with 802,149 pupils. The Sisters of Charity of St. Vincent de Paul reported 133 schools with 54,843 pupils; 7 orders of the Sisters of Charity, 224 schools with 71,485 pupils; and 25 orders of the Franciscan Sisters, 452 schools with 77,437 pupils. Among other sisterhoods doing similar work are the Benedictine Sisters, Felician Sisters, Sisters of St. Joseph, Sisters of the Sacred Heart, Ursuline Nuns, Sisters of Mercy, and others. Many of their schools are parochial schools connected with churches, but it is difficult to distinguish between them and state just which are of the higher grade.

A general summary of the educational institutions of the church in the United States at the close of 1906 shows 1,011 colleges, academies, etc., with 121,343

students; 4,364 parochial or mission schools with 1,096,842 pupils; and 171 industrial and reform schools, including those for Indians and negroes, with 22,225 pupils. The archdiocese of New York has 59 colleges and academies with 6,622 students; that of Baltimore, 45 institutions, the number of students not being reported; that of Chicago, 38 institutions with 6,761 students; that of St. Louis, 36, with 5,659 students; while that of Santa Fe has the smallest number—9 institutions with 1,143 students. Among the dioceses, the Newark diocese takes the lead, with 27 institutions and 1,443 students, and Ogdensburg, N. Y., follows, with 26 institutions and 3,296 students. The Monterey and Los Angeles diocese has 23 institutions with 1,855 students; Fort Wayne, Ind., 19 institutions with 1,283 students; and San Antonio, Tex., 16 institutions with 1,960 students.

The philanthropic work of the Roman Catholic Church is highly developed. All the different orders, brotherhoods, and sisterhoods, do more or less in this line, though the sisterhoods are on the whole the most active, and there are a number of general philanthropic societies.

A summary of this department of work shows 255 orphanages with 40,588 inmates, and 623 hospitals, etc., with 230,592 patients; a total of 878 institutions with 271,180 patients and inmates.

The most prominent single organization is a society of laymen, the Society of St. Vincent de Paul, organized in Paris, France, in 1833, by a band of college students. Its general plan of organization and its objects and methods were based upon the various works of charity instituted early in the seventeenth century by St. Vincent de Paul, for whom the society was named. The main office is in Paris, and branches are established in all parts of the world. In 1906 these numbered over 6,000, and the membership included over 100,000 active workers. No member is allowed to receive any compensation for his labor. In the United States in 1906 there were 647 subordinate branches or conferences, with 10,587 active members and 604 honorary members. During the year the members of the society made 198,117 visits, assisted 17,972 families, representing 69,981 persons, procured situations for 1,690 persons, and in addition provided summer vacations for poor children, maintained homes for convalescents, settlements, boys' clubs, working boys' homes, seamen's havens, etc. The total receipts for the year were \$405,507. The work is carried on in 23 states, mostly in the North and West.

A review of the work under the care of the sisterhoods shows that they conducted, besides the schools referred to, 338 hospitals, asylums, etc., with over 120,000 inmates, and 142 orphanages and similar institutions with over 25,000 inmates.

The Sisters of Charity, in 7 orders with 4,613 members, had under their supervision 31 hospitals with 11,693 inmates, and 30 orphanages with 3,189 inmates. The Sisters of Charity of St. Vincent de Paul, num-

bering 3,004, had under their care 73 hospitals with 12,974 inmates, and 34 orphanages with 5,740 children. The Franciscan Sisters, numbering 7,173 in 25 orders, conducted 101 hospitals with 43,169 inmates, and 24 orphanages with 2,463 children. The Little Sisters of the Poor had under their care 50 asylums with over 9,000 inmates, while the Sisters of Mercy had 19 hospitals with 2,675 inmates, and 10 orphanages with over 4,000 children.

In addition to their institutional work a large number of these sisterhoods carry on general charity visitation through the parishes, under the superintendence of the parish priesthood, and are the almoners of a charity which is by no means merely Roman Catholic.

In general social and industrial movements the Roman Catholic Church takes an active part. There are a number of relief societies not under the immediate control of the church, but affiliated with it. In temperance, also, its influence has been exerted most effectively, and a well-established total abstinence league exists among its priests. The power of the press is recognized, as is apparent from the large number of church papers published in all parts of the country.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 12,482 organizations in 14 archdioceses, 76 dioceses, and 2 vicariates-apostolic, distributed in every state and territory. Of these organizations, 5,589 are in the North Central division and 3,678 in the North Atlantic division. The state having the largest number is New York with 1,208, followed by Pennsylvania with 1,032.

It is the custom of the Roman Catholic Church to give in its annual statistical reports the entire number of baptized members, or population, instead of communicants. In order, therefore, that the statistics might be uniform with those of other denominations, it was suggested to those representing the church, and readily assented to by them, that in the Census report only communicants should be given, as was done in the report for 1890. In the carrying out of this plan it was arranged that the individual organizations in making their returns should report the entire membership, including baptized children and infants, but that 15 per cent should be deducted to cover children under 9 years of age, this being the age at which the first communion is usually taken. The total number of communicants, after making this deduction, is 12,079,142; of these, as shown by the returns for 11,028 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 11,881 church edifices; a seating capacity for church edifices of 4,494,377, as reported by 10,303



organizations; church property valued at \$292,638,787, as reported by 10,293 organizations, against which there appears an indebtedness of \$49,488,055; halls, etc., used for worship by 518 organizations; and 6,360 parsonages valued at \$36,302,064. The Sunday schools, as reported by 9,406 organizations, number 11,172, with 62,470 officers and teachers and 1,481,535 scholars.

In connection with the figures given for seating capacity of church edifices it should be remembered that among Catholic congregations it is customary to hold many services on Sunday in the same edifice, at which different portions of the congregation attend. Although similar conditions exist to some extent in other denominations, yet in most Protestant churches there are not ordinarily more than 2 services, while

many Catholic churches have 2 or 3 masses, and some as many as 6 or 7, every Sunday, each usually attended by a different body of worshipers, besides the afternoon and evening services. This fact must be taken into consideration in order to understand the figures representing seating capacity and their relation to the number of communicants.

The number of clergy connected with the denomination (including archbishops, bishops, and diocesan and regular priests) is 15,177.

As compared with the report for 1890, including with the Roman Catholic Church the Greek Catholic Church (Uniat) reported separately in 1890, these figures show an increase of 2,243 organizations, 5,837,434 communicants, and \$174,515,441 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	12,482	12,472	12,079,142	11,028	5,184,922	5,325,178	10,755	518	11,881	10,303	4,494,377
North Atlantic division.....	2,678	2,670	5,833,658	3,359	2,684,850	2,751,702	3,485	114	3,848	3,313	1,960,940
Maine.....	140	139	113,419	132	53,090	57,217	113	7	120	113	53,787
New Hampshire.....	104	103	119,803	93	50,253	60,744	90	9	95	90	45,524
Vermont.....	109	109	82,272	108	40,070	41,395	91	8	94	91	41,233
Massachusetts.....	473	473	1,080,706	451	485,030	531,380	465	9	504	454	364,772
Rhode Island.....	85	85	195,051	77	88,272	89,888	81	2	88	77	56,907
Connecticut.....	211	211	289,513	211	151,013	147,600	202	7	215	202	124,614
New York.....	1,208	1,205	2,285,708	1,027	1,033,935	1,098,834	1,151	31	1,259	1,006	602,182
New Jersey.....	316	316	441,432	202	102,008	170,393	301	10	330	205	155,458
Pennsylvania.....	1,032	1,029	1,214,734	993	613,574	554,305	991	31	1,137	935	525,403
South Atlantic division.....	612	612	354,736	544	141,212	147,600	467	39	515	455	163,882
Delaware.....	23	23	24,228	23	12,167	12,001	19	4	19	18	9,800
Maryland.....	165	165	166,941	105	54,061	60,755	132	2	157	123	55,348
District of Columbia.....	21	21	43,778	13	13,245	10,734	13	.....	15	13	11,670
Virginia.....	70	70	28,700	70	14,384	14,316	64	5	68	64	23,029
West Virginia.....	132	132	40,011	132	22,669	17,342	105	10	108	104	25,470
North Carolina.....	31	31	3,981	31	2,007	1,974	27	.....	35	27	6,738
South Carolina.....	34	34	10,317	34	4,787	5,530	28	1	31	27	8,931
Georgia.....	77	77	19,273	77	9,500	9,773	32	9	32	32	10,375
Florida.....	59	59	17,507	59	8,392	9,115	47	2	50	47	11,921
North Central division.....	5,589	5,588	3,946,752	4,852	1,483,533	1,515,475	4,778	140	5,201	4,574	1,699,607
Ohio.....	606	606	567,050	526	209,389	211,775	499	18	532	495	231,439
Indiana.....	256	256	174,849	252	85,553	87,088	205	3	225	205	88,835
Illinois.....	720	720	932,084	373	223,911	219,335	537	4	590	440	201,722
Michigan.....	527	527	492,135	317	114,759	112,142	303	26	327	267	115,255
Wisconsin.....	790	790	505,264	786	243,252	251,382	771	13	820	764	281,031
Minnesota.....	575	575	378,288	556	178,513	194,382	542	6	583	494	190,780
Iowa.....	552	552	207,607	520	90,380	102,079	514	0	567	513	180,750
Missouri.....	457	456	382,642	436	177,380	181,065	420	14	489	415	161,093
North Dakota.....	233	233	61,231	231	30,671	29,800	203	10	212	201	47,028
South Dakota.....	199	199	61,014	195	28,669	27,998	177	11	189	177	42,857
Nebraska.....	328	328	100,733	328	49,030	51,733	206	13	323	205	71,405
Kansas.....	340	340	93,195	332	46,026	45,736	311	16	334	308	80,215
South Central division.....	1,164	1,164	1,109,096	964	484,778	516,770	805	87	1,009	817	293,114
Kentucky.....	232	232	165,908	104	60,381	63,367	102	3	108	69	26,060
Tennessee.....	25	25	17,252	3	109	80	21	3	21	13	8,950
Alabama.....	98	98	42,285	97	20,414	21,727	61	20	72	61	15,499
Mississippi.....	90	90	28,576	86	10,951	12,183	70	9	74	69	17,105
Louisiana.....	214	214	477,774	203	225,685	245,443	205	1	258	198	101,517
Arkansas.....	77	77	32,397	70	15,427	16,005	70	2	80	70	15,386
Oklahoma.....	173	173	30,548	162	15,974	16,149	109	27	117	105	22,817
Texas.....	255	255	308,356	239	135,837	141,822	227	22	281	227	85,790
Western division.....	1,439	1,438	834,900	1,309	390,549	393,562	1,160	138	1,308	1,144	367,834
Montana.....	91	90	72,359	89	38,155	33,898	58	14	85	57	37,985
Idaho.....	80	80	18,057	75	6,992	7,188	53	15	57	52	10,190
Wyoming.....	48	48	10,264	38	4,198	3,349	21	12	23	21	4,889
Colorado.....	224	224	99,820	222	51,084	48,411	155	45	168	155	37,534
New Mexico.....	330	330	121,558	266	51,507	51,676	284	16	330	273	91,399
Arizona.....	58	58	29,810	39	11,296	10,880	38	7	44	38	8,345
Utah.....	5	5	8,556	4	3,357	3,553	5	.....	6	5	3,250
Nevada.....	10	10	9,970	9	4,054	4,166	10	.....	11	10	2,985
Washington.....	172	172	74,981	166	33,329	33,203	148	8	157	146	39,298
Oregon.....	75	75	35,317	71	16,041	16,081	63	4	67	62	17,215
California.....	346	346	354,408	340	169,666	180,257	325	17	360	325	114,244

<sup>1</sup> Oklahoma and Indian Territory combined.

## RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	12,482	10,293	\$292,638,787	4,104	\$40,488,055	6,360	\$36,302,064	9,406	11,172	62,470	1,481,535
North Atlantic division.....	3,678	3,333	176,996,820	1,873	33,717,112	2,361	20,682,464	3,207	3,021	41,290	836,228
Maine.....	140	115	2,497,000	54	371,066	64	403,650	116	133	886	16,549
New Hampshire.....	104	91	2,281,560	64	506,504	64	400,100	85	92	628	13,326
Vermont.....	109	92	1,553,257	59	386,120	66	310,200	104	118	379	9,623
Massachusetts.....	473	454	25,723,238	270	4,616,620	355	3,744,470	453	533	10,998	157,992
Rhode Island.....	85	80	3,218,900	53	678,456	58	520,180	81	94	1,994	29,795
Connecticut.....	211	205	9,332,950	124	1,709,310	140	1,180,180	209	224	2,333	49,955
New York.....	1,208	1,007	81,934,633	568	16,138,799	720	7,263,654	1,012	1,260	12,602	312,195
New Jersey.....	316	298	11,925,589	203	3,396,771	171	1,497,950	250	283	2,137	57,130
Pennsylvania.....	1,032	991	38,529,693	478	5,913,466	723	5,362,080	897	1,194	9,333	189,603
South Atlantic division.....	612	454	11,103,530	132	1,700,420	252	1,419,981	412	467	2,955	43,970
Delaware.....	23	18	516,000	7	125,750	16	78,800	18	20	201	4,396
Maryland.....	165	124	3,991,315	51	671,834	85	438,200	86	100	877	14,680
District of Columbia.....	21	13	1,259,550	8	614,919	13	195,881	13	19	526	5,620
Virginia.....	70	66	1,756,005	10	67,700	35	199,400	53	63	325	4,954
West Virginia.....	132	108	1,122,225	33	116,817	45	244,400	103	106	248	5,385
North Carolina.....	31	23	375,360	7	13,200	13	52,700	29	37	87	969
South Carolina.....	34	28	618,200	4	13,000	12	56,800	29	31	202	2,051
Georgia.....	77	27	862,900	7	62,600	13	91,800	43	46	258	2,971
Florida.....	59	47	601,975	5	120,600	20	62,000	38	45	231	2,943
North Central division.....	5,589	4,566	79,862,394	1,657	11,162,151	2,869	10,927,529	4,175	4,817	12,109	434,573
Ohio.....	606	489	15,173,844	216	2,344,449	371	1,709,520	464	650	1,744	73,049
Indiana.....	256	203	4,293,065	95	449,283	158	637,250	213	262	477	27,694
Illinois.....	720	341	13,201,065	178	2,548,340	218	1,769,317	411	477	1,856	63,648
Michigan.....	527	275	3,899,445	44	179,017	152	571,200	310	333	1,203	46,834
Wisconsin.....	796	772	8,780,748	201	1,589,383	493	1,285,552	600	748	1,479	62,885
Minnesota.....	575	542	8,063,138	220	1,190,326	355	1,317,350	480	568	1,547	54,243
Iowa.....	552	513	7,700,210	142	700,825	350	1,215,690	433	485	1,092	29,979
Missouri.....	457	418	10,326,114	170	1,428,304	259	1,067,660	319	358	1,081	30,999
North Dakota.....	233	207	1,379,170	98	248,435	70	216,800	166	173	326	7,810
South Dakota.....	199	182	1,262,462	50	116,513	82	217,000	163	175	302	6,966
Nebraska.....	328	303	3,139,900	77	172,851	156	423,600	301	318	567	16,822
Kansas.....	340	311	2,583,243	67	188,425	175	416,600	246	264	435	13,644
South Central division.....	1,164	823	11,302,738	181	767,288	456	1,473,835	695	805	2,398	79,607
Kentucky.....	232	70	2,193,275	25	197,782	48	237,000	97	104	171	15,590
Tennessee.....	25	11	207,000	.....	.....	.....	.....	18	18	121	3,458
Alabama.....	98	60	1,210,110	13	27,365	31	142,800	67	73	271	4,362
Mississippi.....	90	71	604,000	11	16,331	31	97,450	42	49	144	2,742
Louisiana.....	214	203	3,557,330	39	252,614	143	547,110	131	217	690	22,072
Arkansas.....	77	70	653,250	20	57,920	34	80,400	49	63	110	2,907
Oklahoma.....	173	114	444,250	29	59,060	39	68,750	100	104	138	3,596
Texas.....	255	224	2,433,523	44	156,216	130	299,725	191	207	753	24,880
Western division.....	1,439	1,127	13,373,305	261	2,135,084	422	1,798,255	917	1,072	3,718	87,157
Montana.....	91	61	1,248,300	14	86,760	27	143,050	70	90	402	10,619
Idaho.....	80	54	249,850	6	3,485	16	41,400	46	52	107	1,979
Wyoming.....	48	21	197,200	5	22,200	8	35,500	32	37	81	1,521
Colorado.....	224	159	1,239,395	44	139,012	52	154,600	115	123	296	8,523
New Mexico.....	330	262	406,990	12	21,912	42	77,455	100	122	191	7,262
Arizona.....	58	36	186,775	10	41,607	18	47,250	33	42	72	2,430
Utah.....	5	5	441,700	2	32,000	4	23,050	4	7	50	873
Nevada.....	10	10	91,400	2	4,300	7	19,450	8	8	21	326
Washington.....	172	144	1,727,960	41	459,336	49	128,550	137	156	390	7,813
Oregon.....	75	52	392,000	13	45,286	28	60,600	60	66	108	4,288
California.....	346	323	7,191,735	112	1,279,186	171	1,067,350	312	369	1,904	41,523

<sup>1</sup> Oklahoma and Indian Territory combined.

# ROMAN CATHOLIC CHURCH.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ARCHDIOCESES, DIOCESES, ETC.:  
1906.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	12,482	12,472	12,079,142	11,028	5,184,922	5,325,178	10,755	518	11,881	10,303	4,494,377
Archdiocese:											
Baltimore.....	162	162	208,005	94	65,921	76,100	122	1	140	113	61,348
Boston.....	220	220	667,594	209	291,438	319,840	218	2	244	210	198,908
Chicago.....	334	334	682,716	176	160,257	158,122	183	1	212	183	108,428
Cincinnati.....	186	186	193,186	180	88,810	94,253	181	4	190	179	81,354
Dubuque.....	226	226	98,982	225	47,739	50,796	225	-----	255	224	84,022
Milwaukee.....	249	249	220,746	247	105,033	109,753	249	-----	268	249	108,913
New Orleans.....	165	165	437,311	165	208,720	228,591	164	-----	212	162	91,078
New York.....	285	285	1,057,228	283	502,709	552,664	278	2	315	274	197,051
Oregon City.....	62	62	27,522	58	12,084	13,145	53	2	54	52	14,550
Philadelphia.....	250	248	425,366	239	200,179	208,858	235	7	274	233	140,724
St. Louis.....	292	291	323,880	282	140,986	152,448	207	7	327	206	118,390
St. Paul.....	236	236	225,726	236	104,841	120,885	227	2	243	180	81,564
San Francisco.....	145	145	212,649	140	103,568	105,620	141	4	154	141	61,008
Santa Fé.....	296	296	110,098	248	48,582	48,090	202	12	307	251	80,409
Diocese:											
Albany.....	162	160	169,073	159	78,549	86,300	149	6	161	148	79,826
Alton.....	103	103	81,145	12	6,247	6,502	93	-----	96	-----	-----
Altoona.....	82	82	66,626	76	33,308	26,798	78	4	80	78	38,177
Baker City.....	13	13	7,795	13	3,957	3,838	10	2	13	10	2,065
Belleville.....	117	117	58,765	24	4,671	4,354	115	-----	125	111	34,565
Boise.....	80	80	18,057	75	6,992	7,188	53	15	57	52	10,190
Brooklyn.....	185	185	545,776	179	260,120	266,989	179	4	207	179	120,719
Buffalo.....	185	185	202,019	159	85,326	87,926	179	3	190	179	95,741
Burlington.....	109	109	82,272	108	40,070	41,395	91	8	94	91	41,233
Charleston.....	34	34	10,317	34	4,787	5,530	28	1	31	27	8,931
Cheyenne.....	48	48	10,264	38	4,198	3,349	21	12	23	21	4,889
Cleveland.....	297	297	281,058	225	77,783	77,934	204	5	233	202	90,218
Columbus.....	123	123	83,406	121	42,796	39,588	114	9	120	114	50,864
Concordia.....	95	95	22,366	95	11,152	11,214	92	3	97	90	24,161
Covington.....	74	74	50,138	73	24,086	25,542	69	3	73	69	26,050
Dallas.....	87	87	63,736	79	20,711	20,159	74	8	82	74	26,790
Davenport.....	187	187	58,079	156	23,901	25,477	153	3	159	153	49,346
Denver.....	225	225	90,871	223	51,089	48,437	150	46	160	150	37,584
Detroit.....	205	205	264,477	-----	-----	-----	35	-----	35	3	1,800
Duluth.....	108	108	47,132	105	24,030	22,005	90	2	93	90	20,004
Erie.....	142	142	97,974	141	52,350	44,287	137	5	157	137	56,275
Fall River.....	70	70	129,223	59	57,561	63,694	72	2	73	63	40,458
Fargo.....	233	233	61,201	231	30,671	29,860	203	10	212	201	47,028
Fort Wayne.....	80	80	48,967	79	24,550	24,101	70	1	90	79	33,596
Galveston.....	94	94	93,507	92	45,346	46,549	79	14	82	79	20,897
Grand Rapids.....	194	194	116,123	194	57,058	59,065	177	9	192	176	59,987
Great Falls.....	36	36	21,021	35	10,812	10,403	24	4	26	23	7,140
Green Bay.....	215	215	118,971	212	57,617	59,609	211	1	222	210	70,831
Harrisburg.....	78	78	50,595	73	25,755	22,046	77	-----	83	77	25,103
Hartford.....	211	211	299,613	211	151,013	147,600	202	7	215	202	124,614
Helena.....	55	54	51,338	54	27,843	23,495	34	10	59	34	30,845
Indianapolis.....	176	176	125,882	173	60,997	63,887	126	2	135	126	65,299
Kansas City.....	101	101	38,270	92	17,094	18,267	91	6	95	87	20,646
La Crosse.....	222	222	110,411	222	54,256	56,155	210	9	227	207	68,886
Lead.....	59	59	10,335	59	8,752	7,683	44	7	64	44	6,812
Leavenworth.....	119	119	45,519	119	22,963	22,550	113	6	126	113	34,537
Lincoln.....	119	119	34,054	119	16,102	17,952	113	3	118	113	25,895
Little Rock.....	77	77	32,307	70	15,427	16,005	70	2	80	70	15,380
Louisville.....	158	158	115,770	31	36,295	37,825	33	-----	33	-----	-----
Manchester.....	104	103	110,863	93	56,253	60,744	90	9	95	90	45,524
Marquette.....	128	128	111,535	123	57,701	53,077	91	17	100	88	53,408
Mobile.....	110	110	51,099	109	24,778	26,177	69	21	80	69	18,349
Monterey and Los Angeles.....	122	122	103,117	122	47,382	55,735	114	6	125	114	35,980
Nashville.....	25	25	17,252	3	109	80	21	3	21	18	8,950
Natchez.....	90	90	28,576	86	10,951	12,186	70	9	74	69	17,105
Natchitoches.....	49	49	40,463	38	16,905	16,852	41	1	46	36	10,439
Newark.....	160	160	330,540	108	108,255	117,042	156	2	174	160	93,071
Ogdenburg.....	148	147	81,356	144	40,033	39,681	131	11	145	131	49,909
Oklahoma.....	172	172	36,523	161	15,962	16,136	108	27	116	104	22,717
Omaha.....	209	209	66,709	209	32,925	33,731	183	10	205	182	45,510
Peoria.....	166	166	109,458	161	52,736	50,357	146	3	157	146	58,729
Pittsburg.....	270	269	338,410	262	177,550	144,987	263	7	324	263	146,674
Portland.....	140	139	113,419	132	53,699	57,217	113	7	120	113	53,787
Providence.....	85	85	195,951	77	88,272	89,888	81	2	88	77	56,907
Richmond.....	72	72	20,787	72	15,037	14,750	66	2	71	66	24,050
Rochester.....	140	140	97,750	-----	-----	-----	140	-----	140	-----	-----
Sacramento.....	85	85	43,895	84	21,790	21,062	76	7	80	76	19,085
St. Augustine.....	48	48	8,716	48	4,037	4,679	39	1	42	39	9,071
St. Cloud.....	112	112	58,429	109	28,483	28,999	110	2	120	109	40,268
St. Joseph.....	64	64	20,492	62	9,700	10,350	62	1	67	62	16,657

## RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ARCHDIOCESES, DIOCESES, ETC.:  
1906—Continued.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
<b>Diocese—Continued.</b>											
Salt Lake.....	0	9	13,073	7	5,227	5,550	9	.....	10	9	4,400
San Antonio.....	41	41	64,450	41	30,318	34,132	41	.....	52	41	15,802
Savannah.....	76	76	19,250	76	9,491	9,759	32	9	32	32	10,375
Seranton.....	210	210	235,763	207	124,420	107,329	201	8	210	197	102,450
Seattle.....	172	172	74,981	156	33,329	33,203	148	8	157	146	39,298
St. Louis.....	139	139	50,546	139	24,740	25,806	136	3	143	136	46,782
St. Paul.....	140	140	44,079	136	19,917	20,415	133	4	135	133	36,045
Springfield.....	183	183	283,880	183	136,037	147,852	175	5	187	175	116,346
Superior.....	110	110	55,136	105	25,746	25,865	101	3	103	98	24,001
Syracuse.....	103	103	132,466	103	67,192	65,274	95	5	101	95	52,336
Trenton.....	156	156	110,892	154	53,843	53,351	145	8	162	145	62,347
Tucson.....	92	92	41,244	57	14,208	14,447	60	11	67	60	13,885
Wheeling.....	130	130	38,850	130	22,005	10,845	102	20	104	101	24,725
Wichita.....	126	126	25,310	118	11,911	11,966	106	7	111	105	27,517
Wilmington.....	47	47	27,016	47	13,563	13,453	43	4	43	42	15,794
Winona.....	119	119	47,001	106	21,159	22,493	115	.....	127	115	42,944
<b>Vicariate—Apostolic:</b>											
Brownsville.....	33	33	86,393	27	39,462	40,982	33	.....	65	33	16,241
North Carolina.....	31	31	3,981	31	2,007	1,974	27	.....	35	27	6,738

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1906.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
<b>Total for denomination.....</b>	<b>12,482</b>	<b>10,293</b>	<b>\$292,638,787</b>	<b>4,104</b>	<b>\$49,488,055</b>	<b>6,300</b>	<b>\$36,302,004</b>	<b>9,406</b>	<b>11,172</b>	<b>62,470</b>	<b>1,481,535</b>
<b>Archdiocese:</b>											
Baltimore.....	162	116	5,125,870	59	1,186,753	87	609,481	87	107	1,376	10,909
Boston.....	220	218	15,651,186	112	1,748,039	173	2,105,800	211	237	7,325	97,794
Chicago.....	334	182	10,113,570	124	2,301,855	136	1,103,550	136	164	1,037	85,004
Cincinnati.....	186	179	5,798,569	75	723,390	136	602,620	164	200	581	26,958
Dubuque.....	226	225	3,864,830	56	239,565	100	570,790	109	199	458	13,176
Milwaukee.....	249	249	4,889,100	106	955,431	187	659,542	215	239	492	25,774
New Orleans.....	165	163	3,280,630	32	237,404	127	515,110	112	102	639	20,838
New York.....	285	276	47,821,488	196	9,003,782	211	3,352,000	207	361	5,807	140,514
Oregon City.....	62	42	308,600	8	37,230	24	49,800	60	62	173	3,883
Philadelphia.....	250	234	13,323,340	121	1,647,563	175	1,830,876	217	303	4,069	71,234
St. Louis.....	292	265	8,270,364	129	1,262,858	181	770,150	190	220	661	23,241
St. Paul.....	236	227	4,340,580	96	724,106	169	604,550	170	184	777	25,004
San Francisco.....	145	140	4,283,300	65	789,151	80	683,050	138	165	1,207	28,311
Santa Fé.....	206	240	339,030	6	13,910	37	72,155	75	93	155	6,451
<b>Diocese:</b>											
Albany.....	102	149	6,598,475	73	1,030,600	100	708,200	145	153	1,208	25,345
Alton.....	103	.....	.....	.....	.....	.....	.....	33	36	143	5,542
Altoona.....	82	78	1,901,400	30	212,258	56	267,550	64	71	301	8,423
Baker City.....	13	10	83,400	5	8,050	4	10,800	10	14	25	405
Belleville.....	117	13	66,800	5	2,300	5	19,800	105	123	245	9,367
Boise.....	80	54	240,850	6	3,485	16	41,400	46	52	107	1,079
Brooklyn.....	185	176	15,858,250	106	3,098,500	137	1,483,300	173	220	3,024	66,207
Buffalo.....	185	180	6,509,430	100	1,800,894	129	909,254	152	163	882	30,244
Burlington.....	109	92	1,553,257	59	386,120	66	310,200	104	118	379	9,623
Charleston.....	34	28	618,200	4	13,000	12	56,800	20	31	202	2,051
Cheyenne.....	48	21	197,200	5	22,200	8	35,500	32	37	81	1,521
Cleveland.....	207	196	6,494,525	92	1,257,898	152	877,300	198	209	675	32,800
Columbus.....	123	114	2,880,750	49	363,161	83	319,000	112	127	488	13,782
Concordia.....	95	92	700,360	18	41,680	46	135,750	65	70	107	3,102
Covington.....	74	70	2,193,275	25	197,782	48	237,600	66	73	171	7,891
Dallas.....	87	73	751,243	18	75,232	45	82,250	67	71	200	5,798
Davenport.....	187	152	2,130,200	37	202,688	91	294,800	125	135	299	7,797
Denver.....	225	160	1,239,455	44	139,012	52	154,600	115	123	296	8,523
Detroit.....	205	2	500,000	.....	.....	.....	.....	29	80	334	15,078
Duluth.....	108	80	849,950	36	195,084	46	205,050	83	95	243	6,866
Erie.....	142	137	3,107,681	45	345,635	90	429,702	133	109	571	10,752
Fall River.....	70	61	3,721,750	40	1,107,459	45	475,700	60	70	986	18,619
Fargo.....	233	207	1,379,170	98	248,435	70	216,800	160	173	326	7,810
Fort Wayne.....	80	77	1,614,855	44	209,023	60	265,900	72	88	171	10,146
Galveston.....	94	79	948,800	16	51,900	48	109,650	68	83	222	6,125

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1906—Continued.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Diocese—Continued.											
Grand Rapids.....	194	180	\$1,657,075	6	\$11,360	87	\$367,050	188	195	490	18,014
Great Falls.....	36	26	399,000	4	32,000	8	27,400	29	36	182	3,272
Green Bay.....	215	212	1,342,168	77	277,724	143	183,210	175	218	409	17,936
Harrisburg.....	78	75	2,021,975	37	289,145	58	324,236	71	91	700	9,451
Hartford.....	211	205	9,332,950	124	1,709,310	140	1,180,180	209	224	2,333	49,956
Helena.....	55	35	849,300	10	54,700	19	115,650	41	54	220	7,347
Indianapolis.....	176	126	2,678,210	51	240,200	98	371,350	141	174	306	17,548
Kansas City.....	101	91	1,255,500	27	122,921	51	186,100	75	78	220	4,827
La Crosse.....	222	209	1,804,430	63	203,975	119	323,650	173	191	384	12,345
Lead.....	59	47	100,817	13	26,089	11	24,200	37	44	62	1,115
Leavenworth.....	119	113	1,000,268	28	111,425	68	169,800	89	93	161	6,209
Lincoln.....	119	113	998,750	28	55,773	57	131,000	114	116	163	4,636
Little Rock.....	77	70	653,250	20	57,920	34	80,400	49	63	110	2,907
Louisville.....	158	.....	.....	.....	.....	.....	.....	31	31	7,699	.....
Manchester.....	104	91	2,281,560	64	506,504	64	400,100	85	92	628	13,326
Marquette.....	128	93	1,741,770	38	167,667	65	204,150	102	108	379	13,742
Mobile.....	110	67	1,326,010	14	31,615	36	156,000	72	78	321	5,117
Monterey and Los Angeles.....	122	113	2,515,435	38	468,835	62	310,600	104	120	465	9,537
Nashville.....	25	11	207,000	.....	.....	.....	.....	18	18	121	3,458
Natchez.....	90	71	604,000	11	16,331	31	97,450	42	49	144	2,742
Natchitoches.....	49	40	270,700	7	15,160	16	32,000	19	25	51	1,244
Newark.....	160	151	8,487,814	111	2,648,233	86	906,400	104	127	1,190	37,118
Ogdensburg.....	148	131	1,640,320	57	246,623	77	292,500	129	148	537	9,391
Oklahoma.....	172	113	443,550	29	59,060	39	68,750	100	104	138	3,506
Omaha.....	209	190	2,141,150	49	116,078	99	292,600	187	202	404	12,186
Peoria.....	166	146	3,020,095	49	244,185	107	575,967	137	154	431	12,083
Pittsburg.....	270	265	13,448,909	168	2,924,239	205	1,621,800	240	339	1,475	50,430
Portland.....	140	115	2,497,000	54	371,066	64	403,650	116	133	880	16,549
Providence.....	85	80	3,218,900	53	678,456	58	520,180	81	94	1,994	29,795
Richmond.....	72	67	1,811,635	11	73,000	33	188,400	53	63	332	5,038
Rochester.....	140	.....	.....	.....	.....	.....	.....	52	52	.....	18,313
Sacramento.....	85	76	461,400	10	22,500	33	86,400	75	90	190	3,931
St. Augustine.....	48	40	485,475	4	116,350	15	48,800	33	40	181	2,188
St. Cloud.....	112	111	1,440,108	55	143,936	82	235,650	111	158	240	12,776
St. Joseph.....	64	62	784,250	14	42,525	27	111,400	54	60	170	2,931
Salt Lake.....	9	9	464,700	3	35,000	7	30,800	7	9	63	943
San Antonio.....	41	41	477,750	9	24,084	26	69,725	31	37	111	3,098
Savannah.....	76	27	862,000	7	62,000	13	91,800	43	46	258	2,971
Scranton.....	210	202	4,726,388	77	494,626	139	887,917	172	191	2,211	33,367
Seattle.....	172	144	1,727,900	41	459,336	49	128,550	137	150	390	7,813
Sioux City.....	139	136	1,765,180	49	258,572	93	344,100	139	151	335	9,007
Sioux Falls.....	140	135	1,101,635	37	90,424	71	192,800	126	131	240	5,851
Springfield.....	183	175	6,350,852	118	1,761,122	137	1,162,970	182	226	2,687	41,579
Superior.....	110	102	745,050	45	152,253	44	119,150	97	100	194	6,830
Syracuse.....	103	95	3,506,670	36	349,400	66	458,400	94	103	1,054	16,121
Trenton.....	150	147	3,437,775	92	748,538	85	591,550	146	156	947	20,012
Tucson.....	92	58	255,375	16	40,609	23	52,550	53	71	108	3,241
Wheeling.....	130	106	1,049,595	32	111,517	46	251,900	102	105	238	5,268
Wichita.....	120	106	882,615	21	36,320	61	111,050	92	101	167	4,243
Wilmington.....	47	40	657,905	7	125,750	28	100,900	31	33	231	4,761
Winona.....	119	115	1,432,500	42	129,100	68	212,100	110	131	287	8,947
Vicariate-Apostolic:											
Brownsville.....	33	31	255,730	1	5,000	11	38,100	25	76	220	9,859
North Carolina.....	31	23	375,300	7	13,200	13	52,700	29	37	87	969

SALVATIONISTS.

GENERAL STATEMENT.

The report for 1890 included only the Salvation Army, although the American Salvation Army had already withdrawn and acquired an independent organization. Subsequently, the body known as the Volunteers of America was organized by Mr. and Mrs. Ballington Booth, who had been connected with the Salvation Army in the United States. This last body, being of entirely different character in many respects, is listed separately, but the Salvation Army and the American Salvation Army, being so closely akin, are classed together under the head of Salvationists.

The Salvationist bodies are 2 in number, as follows:

- Salvation Army.
- American Salvation Army.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Salvationist bodies, taken together, have 714 church organizations. The total number of communicants or members, as reported by 682 organizations, is 23,344;

of these, as shown by the returns for 680 organizations, about 51 per cent are males and 49 per cent females.

According to the statistics, these bodies have 161 church edifices; a seating capacity for church edifices of 53,273, as reported by 147 organizations; church property valued at \$3,184,854, as reported by 686 organizations, against which there appears an indebt-

edness of \$1,157,801; halls, etc., used for worship by 541 organizations; and 8 parsonages valued at \$23,300. The Sunday schools, as reported by 576 organizations, number 581 with 2,455 officers and teachers and 17,521 scholars.

The number of officers connected with the two bodies is 3,089.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Salvationists.....	714	682	23,344	680	11,977	11,360	3,089	161	541	161	147	53,273
Salvation Army.....	694	662	22,908	661	11,744	11,163	3,030	159	523	159	145	52,223
American Salvation Army.....	20	20	436	19	233	197	59	2	18	2	2	1,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Salvationists.....	714	686	\$3,184,854	313	\$1,157,801	8	\$23,300	576	581	2,455	17,521
Salvation Army.....	694	681	3,175,154	311	1,154,901	7	21,500	574	579	2,437	17,340
American Salvation Army.....	20	5	9,700	2	2,900	1	1,800	2	2	18	175

SALVATION ARMY.

HISTORY.

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater, and the movement became known as the "East End Mission," and later as the "Christian Mission." For thirteen years little attention was drawn to it, but then a great revival took place among the workers, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General," and the secretary in preparing the program wrote, "The Christian Mission of a Volun-

teer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special work which they were undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Mrs. Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "submerged tenth," under three divisions: City colonies, land colonies, and over-sea colonies. In the carrying out of its schemes, however, the army has always been elastic,

expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement was English in origin, it has extended rapidly into other countries, not so much through the plans of its founders as through circumstances. Converts from England, finding homes in the United States, Canada, Australia, and other distant lands, have begun work according to the methods of the army and have followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, in 1880, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement has spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

#### DOCTRINE.

The Salvation Army has no formal creed, and gives little attention to the discussion of doctrinal differences, yet it is in general strongly Arminian rather than Calvinistic. The special features emphasized are a belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War," and must be signed by every soldier.

#### POLITY.

The government of the Salvation Army is military in its character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. While this is the spirit of authority, the government of the army is practically autocratic, although the General is assisted in his decisions by officers of every grade and rank. These officers are commissioned, after passing through training schools or giving other evidence of ability sufficient to qualify them for their work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers

are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are seldom if ever paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, and no prescribed regulation is given for the conduct of services. The desire is that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The general headquarters of the army are in London, but each country has its own organization under the direction of a commander, who is assisted by responsible officers for provinces. These provinces are again divided into divisions, and so on until the local corps is reached, which is usually commanded by a captain or a lieutenant assisted by local officers, as a sergeant-major, treasurer, and secretary.

#### WORK.

During the years of the army's development, it has evolved two important branches of work known among Salvationists as the "Spiritual" and the "Social" Wings of the Army. The Spiritual Wing includes the societies or corps organizations for religious meetings, which aim at the conversion of the sections of a community not reached by the church, especially the vicious and criminal classes. The Social Wing includes, in the United States, 22 rescue homes for straying women, 65 industrial homes for stranded and unemployed men, 77 night shelters and hotels for men and women of the street, 20 slum posts for the assistance of the neediest sections of the congested cities, 4 children's homes for the care of waifs and strays, 2 prison gate departments, with many branches, for the assistance of prisoners and their families, as well as general relief work by all the officers engaged in spiritual work. These social institutions have accommodations for 9,242 persons.

The income of the society is derived chiefly from contributions and from the sales of the War Cry. The finances are controlled by financial and business boards, and the contributions of one country do not go to the support of the work of another, except that annual self-denial collections are taken for home and foreign missionary purposes. The property of the army is used for philanthropic purposes and for church services, and no distinction is made between church edifices and homes or other institutions. Accordingly, the total value of church property, as reported by the individual organi-

zations and given in the general tables, may legitimately be considered to represent the value of property used for philanthropic work. This property in the United States, whose value is given as \$3,175,154, is held in the name of the Salvation Army, incorporated under the laws of the state of New York.

In the strict sense, no foreign missionary work is conducted by the Salvation Army in the United States. Under the general auspices of the international headquarters in London, work is carried on in 53 countries and colonies, under the direction of 20,079 commissioned officers and assistants, who receive the gratuitous help of 45,339 local officers and 19,498 bandsmen, with the added services of soldiers and adherents. This work includes distinctly missionary efforts in South Africa, India, Japan, Korea, Java, etc.

The army conducts Sunday schools, and also has corps cadet brigades formed for the benefit of young people who look forward to officership in the army. In 1906, in this country, the cadets training for future leadership numbered 1,578. A Young People's Legion has also been organized along the lines of the Christian Endeavor and other young people's societies.

In view of the character of the work of the army, although records of its operations are carefully kept, and yearly reports issued from international and national headquarters, no figures can indicate accurately either its extent or its direct influence.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of

the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 694 organizations in 38 divisions, distributed in every state and territory. Of these organizations, 256 are in the North Central division and 254 in the North Atlantic division. The state having the largest number is New York with 86.

The total number of communicants or members reported is 22,908; of these, as shown by the returns of 661 organizations, about 51 per cent are males and 49 per cent females. According to the statistics, the denomination has 159 church edifices; a seating capacity for church edifices of 52,223, as reported by 145 organizations; church property (including, in many cases rescue homes and other property not strictly used for worship) valued at \$3,175,154, as reported by 681 organizations, against which there appears an indebtedness of \$1,154,901; halls, etc., used for worship by 523 organizations; and 7 parsonages valued at \$21,500. The Sunday schools, as reported by 574 organizations number 579, with 2,437 officers and teachers and 17,346 scholars.

The number of officers connected with the denomination is 3,030.

As compared with the report for 1890, these figures show an increase of 365 organizations, 14,166 communicants or members, and \$3,137,004 in the value of church property. The report for 1890 includes the figures for the American Salvation Army, which is reported separately in 1906.



# SALVATION ARMY.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	694	662	22,908	661	11,744	11,163	159	523	159	145	52,223
North Atlantic division.....	254	241	8,544	241	4,205	4,339	66	180	66	61	24,710
Maine.....	12	12	384	12	223	161		12			
New Hampshire.....	6	6	144	6	65	79		6			
Vermont.....	7	7	138	7	80	58		7			
Massachusetts.....	51	48	1,597	48	746	861	11	37	11	11	4,890
Rhode Island.....	5	5	160	5	76	84	1	4	1		
Connecticut.....	15	15	476	15	224	252	7	8	7	7	2,650
New York.....	86	80	3,093	80	1,470	1,623	29	55	29	26	10,749
New Jersey.....	20	19	620	19	302	318	3	17	3	3	1,030
Pennsylvania.....	52	49	1,932	49	1,019	913	15	35	15	14	5,400
South Atlantic division.....	32	31	810	30	445	364	3	29	3	3	925
Delaware.....	1	1	65	1	34	31		1			
Maryland.....	5	5	94	4	40	47		5			
District of Columbia.....	1	1	18	1	8	10		1			
Virginia.....	5	5	136	5	88	48	1	4	1	1	400
West Virginia.....	6	6	170	6	97	82		6			
North Carolina.....	4	4	172	4	92	80		4			
South Carolina.....	4	4	61	4	29	32	1	3	1	1	400
Georgia.....	3	3	57	3	37	20	1	2	1	1	125
Florida.....	3	2	28	2	14	14		3			
North Central division.....	256	246	9,167	246	4,647	4,620	65	189	65	61	21,413
Ohio.....	50	46	2,059	46	995	1,064	16	34	16	16	6,830
Indiana.....	14	14	344	14	183	158	2	12	2	2	675
Illinois.....	51	50	1,928	50	993	935	11	39	11	11	3,833
Michigan.....	38	37	1,368	37	677	691	11	27	11	10	4,125
Wisconsin.....	14	14	390	14	221	169	2	12	2	2	350
Minnesota.....	16	15	581	15	294	287	6	10	6	6	2,025
Iowa.....	17	16	472	16	255	217	4	13	4	3	575
Missouri.....	18	17	970	17	490	480	3	14	3	2	475
North Dakota.....	8	8	237	8	135	102	4	4	4	4	800
South Dakota.....	7	7	109	7	57	52	1	6	1	1	300
Nebraska.....	7	6	154	6	78	75	2	5	2	1	400
Kansas.....	16	16	555	16	266	289	3	13	3	3	1,025
South Central division.....	53	50	1,041	50	512	520	3	40	3	2	825
Kentucky.....	4	4	123	4	53	70		4			
Tennessee.....	4	4	102	4	58	44	1	3	1	1	325
Alabama.....	8	7	79	7	33	46	1	7	1		
Mississippi.....	4	3	15	3	4	11		3			
Louisiana.....	4	4	72	4	28	44		4			
Arkansas.....	5	5	159	5	77	82		5			
Oklahoma <sup>1</sup> .....	9	8	130	8	81	49		9			
Texas.....	16	15	361	15	178	183	1	14	1	1	509
Western division.....	99	94	3,345	94	1,935	1,411	22	76	22	18	4,350
Montana.....	8	8	172	8	97	75	1	7	1	1	200
Idaho.....	5	5	186	5	84	102	2	3	2	2	500
Wyoming.....	1	1	22	1	16	7		1			
Colorado.....	13	13	454	13	230	224		13			
New Mexico.....	2	2	30	2	19	11	1	1	1	1	450
Arizona.....	3	3	42	3	25	17	2	1	2	2	325
Utah.....	2	1	20	1	11	9		2			
Nevada.....	3	3	25	3	17	8	1	2	1	1	100
Washington.....	18	17	820	17	521	299	6	12	6	5	1,200
Oregon.....	11	10	363	10	167	136	2	9	2	1	75
California.....	33	31	1,272	31	749	523	7	25	7	5	1,500

<sup>1</sup>Oklahoma and Indian Territory combined.

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	694	681	\$3,175,154	311	\$1,154,901	7	\$21,500	574	579	2,437	17,340
North Atlantic division.....	254	247	1,774,049	122	673,383	2	11,000	212	215	930	6,207
Maine.....	12	12	2,400	8	296			8	8	17	128
New Hampshire.....	6	6	1,200					5	5	7	85
Vermont.....	7	7	1,400	3	57			4	4	10	73
Massachusetts.....	51	48	444,395	23	192,483	1	10,000	41	41	172	1,248
Rhode Island.....	5	5	8,300	1	5,000			4	4	9	54
Connecticut.....	15	15	75,575	9	44,679			12	15	48	370
New York.....	86	84	970,447	44	331,279	1	1,000	70	70	360	2,264
New Jersey.....	20	20	42,175	7	17,261			18	18	92	553
Pennsylvania.....	52	50	228,097	27	82,328			44	44	215	1,492
South Atlantic division.....	32	31	44,235	12	28,686			30	30	116	880
Delaware.....	1	1	250					1	1	12	70
Maryland.....	5	5	1,125	4	200			5	5	12	92
District of Columbia.....	1	1	300					1	1	6	55
Virginia.....	5	5	2,325	3	239			5	5	21	154
West Virginia.....	6	5	1,085	1	75			4	4	10	97
North Carolina.....	4	4	730	1	40			4	4	14	108
South Carolina.....	4	4	7,670	2	3,132			4	4	18	177
Georgia.....	3	3	30,275	1	25,000			3	3	9	72
Florida.....	3	3	475					3	3	8	60
North Central division.....	256	254	992,165	125	402,945	3	6,300	219	221	1,007	7,312
Ohio.....	50	50	408,735	29	206,695			45	47	239	1,720
Indiana.....	14	14	18,640	5	3,073			13	13	60	360
Illinois.....	51	50	151,245	22	78,546	1	300	42	42	194	1,397
Michigan.....	38	38	131,825	18	58,637	2	6,000	30	30	165	1,347
Wisconsin.....	14	14	7,365	7	2,118			11	11	35	276
Minnesota.....	16	16	66,800	11	17,594			14	14	42	293
Iowa.....	17	17	31,515	5	5,709			14	14	40	276
Missouri.....	18	17	26,420	9	5,631			10	10	83	578
North Dakota.....	8	8	23,475	4	8,647			7	7	29	243
South Dakota.....	7	7	9,200	2	200			7	7	23	175
Nebraska.....	7	7	26,975	4	6,130			4	4	9	95
Kansas.....	16	16	34,970	9	9,890			16	16	85	555
South Central division.....	53	52	32,910	17	1,015			30	30	128	922
Kentucky.....	4	4	675	3	361			4	4	11	54
Tennessee.....	4	4	8,000					2	2	6	50
Alabama.....	8	8	4,565	1	50			7	7	23	195
Mississippi.....	4	3	325	1	15			2	2	2	20
Louisiana.....	4	4	600	1	36			2	2	4	20
Arkansas.....	5	5	1,350	2	148			4	4	18	133
Oklahoma <sup>1</sup> .....	9	9	2,020	5	285			6	6	28	181
Texas.....	15	15	15,375	4	120			12	12	36	260
Western division.....	99	97	331,795	35	48,872	2	4,200	74	74	250	1,965
Montana.....	8	7	21,305	4	8,174	1	4,000	6	6	22	277
Idaho.....	5	5	28,550	1	12,000			4	4	12	87
Wyoming.....	1	1	300	1	200	1	200	1	1	1	5
Colorado.....	13	13	3,000	5	209			12	12	41	334
New Mexico.....	2	2	10,150	2	3,509			2	2	8	50
Arizona.....	3	3	8,700	2	2,569			1	1	3	20
Utah.....	2	2	575								
Nevada.....	3	3	1,025	2	170			2	2	2	20
Washington.....	18	18	97,225	4	4,439			15	15	65	452
Oregon.....	11	11	9,300	1	5,877			8	8	18	110
California.....	33	32	151,665	13	11,725			23	23	84	604

<sup>1</sup> Oklahoma and Indian Territory combined.

# SALVATION ARMY.

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## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	694	662	22,908	661	11,744	11,163	159	523	159	145	52,223
Boston.....	30	28	1,086	28	517	569	4	24	4	4	1,950
Boston Scandinavian.....	12	11	281	11	122	159	5	7	5	5	2,415
Central Ohio.....	18	17	737	17	355	382	3	15	3	3	1,050
Chicago.....	22	21	898	21	403	435	4	18	4	4	1,383
Chicago Scandinavian.....	17	17	585	17	319	206	7	10	7	7	2,325
Cincinnati, Kentucky, and Tennessee.....	16	16	509	16	244	265	4	12	4	4	2,000
Hudson River.....	26	26	579	26	274	305	5	20	5	5	1,625
Indiana.....	14	14	344	14	186	158	2	12	2	2	675
Iowa.....	16	15	452	15	239	213	3	13	3	2	400
Kansas.....	14	14	606	14	295	311	2	12	2	2	750
Lake.....	11	11	332	11	166	166	2	9	2	2	950
Metropolitan.....	25	22	1,126	22	580	546	7	16	7	5	3,095
Michigan.....	30	29	1,085	29	545	540	9	21	9	8	3,175
Minneapolis Scandinavian.....	9	9	380	9	193	187	6	3	6	6	1,850
Montana and Wyoming.....	11	11	225	11	129	90	2	9	2	2	400
Nebraska and South Dakota.....	13	12	238	12	121	117	3	10	3	2	700
New Jersey.....	20	19	623	19	300	323	3	17	3	3	1,030
New York Scandinavian.....	19	19	892	19	371	521	10	9	10	9	3,910
North Dakota and Minnesota.....	18	17	493	17	270	223	6	12	6	6	1,325
Northeast Ohio.....	22	19	990	19	478	512	10	12	10	10	4,105
Northern Illinois.....	18	18	518	18	270	248	1	16	1	1	300
Northern New England.....	21	21	692	21	370	322	2	19	2	2	525
Oregon and Idaho.....	13	12	432	12	215	217	3	10	3	2	375
Pacific Scandinavian.....	6	6	234	6	180	54	6	6	6	6	4,125
Pennsylvania.....	39	37	1,341	37	715	620	12	20	12	11	1,000
Pittsburg and West Virginia.....	17	16	742	16	390	352	2	14	2	2	1,000
Rocky Mountain.....	14	13	453	13	230	223	2	11	2	1	175
St. Louis.....	14	13	683	13	358	325	5	20	5	4	1,100
San Francisco and Central.....	25	24	820	24	480	540	5	14	5	1	400
Southeastern.....	15	15	420	14	234	185	1	14	1	1	525
Southern.....	25	22	339	22	162	177	3	21	3	2	1,275
Southern California.....	10	15	581	15	330	251	6	9	6	5	300
Southern Missouri and Arkansas.....	11	11	562	11	262	300	1	10	1	1	1,500
Southern New England.....	21	21	544	21	261	283	4	16	4	4	500
Texas.....	17	17	301	17	149	152	1	16	1	1	275
Twin Territory.....	13	12	223	12	124	99	1	12	1	1	1,200
Washington.....	14	13	667	13	403	264	0	8	0	5	3,635
Western New York.....	32	29	895	29	444	451	12	20	12	11	

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	694	681	\$3,175,154	311	\$1,154,901	7	\$21,500	574	579	2,437	17,346
Boston.....	30	28	327,010	11	130,633	1	10,000	26	26	115	785
Boston Scandinavian.....	12	12	92,210	0	50,150	.....	.....	9	9	44	373
Central Ohio.....	18	18	11,825	8	3,191	.....	.....	16	16	70	527
Chicago.....	22	22	90,000	9	48,058	.....	.....	17	17	99	600
Chicago Scandinavian.....	17	17	59,800	11	32,500	.....	.....	10	10	46	324
Cincinnati, Kentucky, and Tennessee.....	16	16	114,775	9	52,028	.....	.....	13	13	48	428
Hudson River.....	26	26	70,175	13	20,575	.....	.....	21	21	52	353
Indiana.....	14	14	13,040	5	3,073	.....	.....	13	13	60	360
Iowa.....	16	16	27,515	4	3,709	.....	.....	14	14	40	275
Kansas.....	14	14	32,170	6	9,322	.....	.....	14	14	78	500
Lake.....	11	11	25,715	7	407	.....	.....	11	11	44	394
Metropolitan.....	25	23	515,025	9	130,720	1	1,000	23	23	143	708
Michigan.....	30	30	107,050	15	58,404	2	6,000	24	24	131	1,027
Minneapolis Scandinavian.....	9	9	38,400	6	18,300	.....	.....	6	6	22	140
Montana and Wyoming.....	11	10	23,955	4	8,249	2	4,200	10	10	27	320
Nebraska and South Dakota.....	13	13	36,025	5	6,346	.....	.....	11	11	35	270
New Jersey.....	20	20	41,025	0	16,561	.....	.....	18	18	84	525
New York Scandinavian.....	19	19	184,130	12	106,775	.....	.....	13	16	54	388
North Dakota and Minnesota.....	18	18	56,775	10	9,704	.....	.....	16	16	55	452
Northeast Ohio.....	22	22	350,360	15	151,237	.....	.....	21	23	133	834
Northern Illinois.....	18	17	6,020	3	102	1	300	15	15	45	371
Northern New England.....	21	21	27,885	11	11,850	.....	.....	16	16	34	275
Oregon and Idaho.....	13	13	35,275	2	17,877	.....	.....	10	10	29	184
Pacific Scandinavian.....	6	6	1,325	2	375	.....	.....	1	1	2	9
Pennsylvania.....	39	38	174,997	21	67,598	.....	.....	33	33	183	1,187
Pittsburg and West Virginia.....	17	15	48,035	6	12,305	.....	.....	14	14	56	426
Rocky Mountain.....	14	14	3,375	5	209	.....	.....	12	12	41	334
St. Louis.....	14	13	14,520	7	3,911	.....	.....	12	12	57	464
San Francisco and Central.....	25	25	25,115	11	8,230	.....	.....	18	18	55	390
Southeastern.....	15	15	4,480	8	479	.....	.....	15	15	53	404
Southern.....	25	24	43,910	5	28,197	.....	.....	21	21	66	565
Southern California.....	16	15	146,550	7	9,484	.....	.....	11	11	53	355
Southern Missouri and Arkansas.....	11	11	13,600	6	1,979	.....	.....	10	10	56	337
Southern New England.....	21	20	44,125	9	25,325	.....	.....	15	15	50	377
Texas.....	17	17	15,475	5	156	.....	.....	13	13	29	221
Twin Territory.....	13	13	5,520	9	868	.....	.....	10	10	45	315
Washington.....	14	14	96,400	4	4,439	.....	.....	13	13	60	415
Western New York.....	32	32	250,367	19	100,966	.....	.....	29	29	143	947

## AMERICAN SALVATION ARMY.

## HISTORY.

Among the officers who came to America under the command of the Salvation Army, to superintend the work here, was Thomas E. Moore. After a few years a difference arose between General Booth and Mr. Moore in regard to financial administration. General Booth contended that a part of all funds raised in America should be sent to England, and that, as the work of the Salvation Army was world-wide, no member of that army should call any country his own. Mr. Moore contended that funds raised by the Salvation Army in America should be used only in this country and that the organization here should have an American charter. In 1882, with a number of the American officers, he withdrew and began independent work. The movement was incorporated in 1884, and in 1885 an amended charter was granted to it under the name of the "Salvation Army of America." Subsequent changes in the Salvation Army in the United States resulted in the return of a considerable number of officers to that organization, but about

twenty-five posts refused to return, and these reorganized under the name of the "American Salvation Army."

In its general doctrine and polity this body is very similar to the older one, except that it is a Christian church with the usual sacraments of baptism and the Lord's Supper rather than an evangelistic or philanthropic organization. A board of directors is elected to represent the corporation, the majority of them being laymen. These directors are also members of the council, and titles to the property are vested in the board and not in the General. Corps having real estate have their own local boards, and, should a corps cease to exist, the board of directors of the army is qualified to become the custodian of the property for purposes of the army.

The army has 54 stations or missions which, in addition to the religious work which is their main feature, do a large amount of philanthropic and charitable work, such as the distribution among the poor of food and clothing, the payment of rents to avoid evictions, and the establishment and maintenance of soup kitch-

division; one-half of the total number being in Pennsylvania.

The total number of communicants or members reported is 436; of these, as shown by the returns of all but 1 organization, about 54 per cent are males and 46 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 1,050; church property valued at \$9,700, against which there appears an indebtedness of \$2,900; halls, etc., used for worship by 18 organizations; and 1 parsonage valued at \$1,800. There are 2 Sunday schools reported, with 18 officers and teachers and 175 scholars.

The number of officers connected with the denomination is 59.

This body was not reported separately in 1890, but was included in the statistics for the Salvation Army.

### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 20 organizations in 3 divisions, located in 9 states. Of these organizations, 13 are in the North Atlantic

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	20	20	436	19	233	197	2	18	2	2	1,050
North Atlantic division.....	13	13	372	13	197	175	2	11	2	2	1,050
New York.....	2	2	30	2	17	13		2			
New Jersey.....	1	1	20	1	10	10		1			
Pennsylvania.....	10	10	322	10	170	152	2	8	2	2	1,050
South Atlantic division.....	1	1	4	1	2	2		1			
Georgia.....	1	1	4	1	2	2		1			
North Central division.....	4	4	29	4	10	13		4			
Ohio.....	1	1	7	1	4	3		1			
Indiana.....	1	1	9	1	5	4		1			
Michigan.....	1	1	3	1	1	2		1			
Missouri.....	1	1	10	1	6	4		1			
South Central division.....	2	2	31	1	18	7		2			
Tennessee.....	2	2	31	1	18	7		2			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

[illegible]

## RELIGIOUS BODIES.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	20	20	436	19	233	197	2	18	2	2	1,050
Eastern.....	13	13	372	13	197	175	2	11	2	2	1,050
Southern.....	3	3	35	2	20	9	.....	3	.....	.....	.....
Western.....	4	4	29	4	16	13	.....	4	.....	.....	.....

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	20	5	\$9,700	2	\$2,900	1	\$1,800	2	2	18	175
Eastern.....	13	5	9,700	2	2,900	1	1,800	1	1	16	150
Southern.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western.....	4	.....	.....	.....	.....	.....	.....	1	1	2	25

## SCHWENKFELDERS.

## HISTORY.

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's Manifesto he was a young man of 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a Church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings, and occasional conferences, were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a

distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary war it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. Since then, in common with other kindred bodies, they have given their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences has taken the place of their early clannish exclusiveness, and notwithstanding the absence of a spirit of propagandism, which for a time resulted in a decline of membership, they have gained strength and increased in numbers.

## DOCTRINE.

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and

subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be a unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

#### POLITY.

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the general conference, in which all church members have equal rights and privileges without distinction of sex. The general conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Pennsburg Seminary, and the members of the board of publication.

#### WORK.

During the year 1906 about \$3,500 was subscribed for building purposes in home mission work, and \$500 in aid of foreign mission work carried on by boards of other churches in China, Japan, and India. Special emphasis is placed upon Sunday schools, which have been maintained since the migration in 1734; and upon catechetical instruction to train the young in the doctrines of the church. The church maintains literary and charitable funds to help the poor and suffering, and has a board of publication and a board of missions. It conducts a seminary for both sexes at Pennsburg, Pa., with about 20 teachers and 300 students, and property valued at \$50,000. Ladies' Aid societies have been organized to undertake certain kinds of charitable work, and Christian Endeavor societies work in harmony with the United Society of Christian Endeavor.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 8 organizations, all of which are in Pennsylvania.

The total number of communicants reported is 725; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 8 church edifices, with a seating capacity of 2,950; church property valued at \$38,700, against which there appears an indebtedness of \$1,700. There are 5 Sunday schools reported, with 101 officers and teachers and 991 scholars.

The number of ministers connected with the denomination is 5.

As compared with the report for 1890, these figures show an increase of 4 organizations, 419 communicants, and \$26,500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

ORGANIZATIONS, COMMUNICANTS, AND MEMBERS.											
STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	8	8	725	8	318	407	8	.....	8	8	2,950
North Atlantic division.....	8	8	725	8	318	407	8	.....	8	8	2,950
Pennsylvania.....	8	8	725	8	318	407	8	.....	8	8	2,950

## RELIGIOUS BODIES.

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	8	8	\$38,700	1	\$1,700	.....	.....	5	5	101	991
North Atlantic division.....	8	8	38,700	1	1,700	.....	.....	5	5	101	991
Pennsylvania.....	8	8	38,700	1	1,700	.....	.....	5	5	101	991

## SOCIAL BRETHREN.

## HISTORY.

At the close of the civil war a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about twenty years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of ten articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work,

home or foreign, and have no denominational schools or philanthropic institutions.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 17 organizations in 2 associations; all of the organizations being in the state of Illinois.

The total number of communicants or members reported is 1,262; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 15 church edifices with a seating capacity of 9,200; and church property valued at \$13,800, against which there appears no indebtedness. There are 6 Sunday schools reported, with 23 officers and teachers and 180 scholars.

The number of ministers connected with the denomination is 15, and there are also 3 licentiates.

As compared with the report for 1890, these figures show a decrease of 3 organizations, but an increase of 349 communicants, and \$5,100 in the value of church property.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	17	17	1,262	17	487	775	15	2	15	15	9,200
North Central division.....	17	17	1,262	17	487	775	15	2	15	15	9,200
Illinois.....	17	17	1,262	17	487	775	15	2	15	15	9,200



## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	17	15	\$13,800					6	6	23	180
North Central division.....	17	15	13,800					6	6	23	180
Illinois.....	17	15	13,800					6	6	23	180

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	17	17	1,262	17	487	775	15	2	15	15	9,200
Southern Illinois.....	6	6	420	6	173	247	4	2	4	4	3,500
Union.....	11	11	842	11	314	528	11		11	11	5,700

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	17	15	\$13,800					6	6	23	180
Southern Illinois.....	6	4	3,500					4	4	17	140
Union.....	11	11	10,300					2	2	6	40

## SOCIETY FOR ETHICAL CULTURE.

## HISTORY.

The New York Society for Ethical Culture was founded by Prof. Felix Adler in 1876. Four similar societies—in Chicago, Philadelphia, St. Louis, and Brooklyn—have since been formed; and in 1886 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, including Japan, and in 1896 the International Ethical Union was organized, with temporary headquarters in Berlin.

## DOCTRINE AND POLITY.

The Ethical societies have no formal expression of doctrine. Their purpose, as expressed in the Constitution of the International Union, is "to assert the supreme import of the ethical factor in all the relations

of life—personal, social, national, and international—apart from all theological and metaphysical considerations." While they have no formal rites or ceremonies, the meetings are regarded by the majority of members as religious meetings. The interest aroused in human perfection, it is held, takes the place of formal creeds; and the very striving for the normal life becomes itself devotion. Meetings are held on Sunday, at which addresses on various aspects of the moral life are given by the leaders of the societies and others who are in sympathy with the work. The leaders, who take the place of ministers in other churches, are not regarded as clergymen, but only as teachers and directors of the work and policies of the societies. These leaders, however, officiate at funerals of members of the society; and by special act of the legislature of New York state, they perform marriage ceremonies.

As the Ethical Union is only a federation for mutual helpfulness and general work, each society is autonomous in government.

#### WORK.

The activities of the society are carried on through a variety of organizations, each independent in its management so far as any absolute control by the Ethical Union is concerned, although practically carrying out the wishes of that union. The Publication and Extension Committee of the Society for Ethical Culture has for its object to extend the knowledge of the principles of the society, secure nonresident members, and start new groups. For this purpose, in 1906, about \$700 was contributed, resulting in the organization of one new society and the addition of 62 nonresident members. Six Sunday evening clubs with 140 members, and other organizations corresponding more or less closely to the Christian Endeavor societies, are the means of preparing young people for membership in the society.

An Ethical Culture school, supported in part by the society in New York, in 1906 had 61 officers and teachers and 550 pupils, of whom about one-half were on a free scholarship basis. During the year the total contributions for this work were about \$38,000; and the value of the property is estimated at \$700,000. The school ranks as one of the foremost experimental stations in educational matters, and is yearly visited by large numbers of educators from all parts of the world. Systematic ethical instruction is one of its special features.

For general philanthropic and rescue work several organizations have been established, such as the Hudson Guild and the Down Town Ethical Society in New York city, which are conducted on the settlement plan. A women's conference cooperates with the various national and city child labor committees; a sewing society furnishes work for unemployed women, and distributes garments in hospitals and in the homes of the poor; a district nursing section cares

for the sick poor; a young men's union directs its energies particularly toward the Fresh Air Home and the Down Town Ethical Society; and a visiting guild maintains a summer home in the country for crippled children and visits such children in their homes.

The Home for Crippled Children accommodates 57 children; the Fresh Air Home gives relief annually to between 700 and 800; and the 2 settlement houses reach over a thousand people each. The 2 homes have property valued at \$48,000, while the settlements occupy rented quarters. For these various organizations the sum of \$31,754 was contributed in 1906.

Courses of lectures on science, art, ethics, and literature are given; and societies are established for the study of child nature, with the object of educating mothers to an intelligent understanding of the problems of child life. Clubs of various types—social, literary, musical, and philanthropic—are also maintained.

While the society is interested in similar organizations in Europe, Japan, New Zealand, and Australia, it does not conduct any distinctive work in those countries.

#### STATISTICS.

The general statistics of this society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 5 organizations; 2 of which are in New York, and 1 each in Illinois, Missouri, and Pennsylvania.

The total number of members reported is 2,040; of these, about 64 per cent are males and 36 per cent females. According to the statistics, no church edifices are owned, halls, etc., being used for services. There are 5 Sunday schools reported, with 64 officers and teachers and 466 scholars.

This body has no regular ministry.

As compared with the report for 1890, these figures show an increase of 1 organization and 976 members.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.						
Total for denomination .....	5	5	2,040	5	1,303	737	.....	5	5	5	64	466
North Atlantic division .....	3	3	1,463	3	904	499	.....	3	3	3	38	316
New York .....	2	2	1,266	2	856	409	.....	2	2	2	17	157
Pennsylvania .....	1	1	198	1	108	90	.....	1	1	1	21	159
North Central division .....	2	2	577	2	339	238	.....	2	2	2	26	150
Illinois .....	1	1	217	1	108	109	.....	1	1	1	6	50
Missouri .....	1	1	360	1	231	129	.....	1	1	1	20	100

## SPIRITUALISTS.

## HISTORY.

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, *The Principles of Nature; Her Divine Revelation; A Voice to Mankind*, was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there had been nothing more than the "Hydesville raps" or "Rochester knockings," upon which to rest, Spiritualism as now known, it is claimed would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up, and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed, and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized, and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denom-

inations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

## DOCTRINE.

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches, and seldom consider ecclesiastical topics, holding that these issues belong to past ages, and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death;" and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. Many of them accept the oriental doctrine in respect to preexistence and man's fate after the dissolution of the body. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have regular initiation services, and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

## POLITY.

The organization of the Spiritualists is congregational. Local societies are associated in state organizations, and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in states which have neither local nor state organizations. It therefore follows that the state and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the state associations, except that of Vermont, and a large majority of the local societies, are affiliated with it. A board of 9 trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their "Usages," providing for the ordination of ministers, and a regular ritual for use at public meetings, marriage services, baptisms, and funerals. The ministry includes three classes: Ordained clergymen who hold papers as such from some legally qualified body; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors, but are ordained by a state Spiritualist association—or where no state association exists, by an ordination commission of the National Spiritualist Association—and receive certificates from the secretary of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the state association, or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

Spiritualists generally prefer what they call the "itinerant system," by which each society changes the speaker every month, sometimes every week, or at the most every three months. Of the entire number of Spiritualist ministers at work in different sections of the country in 1906, only 20 were settled pastors.

## WORK.

The first Sunday school or "Lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late, interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy, in behalf of dumb animals, and sunflower clubs are organizations designed for children of different ages, the latter being largely of a social character.

Many local societies receive substantial aid from what are known as "woman's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have recently been formed for the purpose of sifting all reported supernatural manifestations with the hope of ultimately being able to separate the genuine from the spurious.

For the past ten years a corps of missionaries has been employed in the United States and Canada for the organization of state and local societies, and the collection of funds, at an expense of \$4,500 in 1906. The camp meetings, or summer assemblies, lasting from ten days to ten weeks, employ from 4 to 20 speakers each season. The association maintains a relief fund for the benefit of aged and indigent ministers and mediums.

The National Association has one school, the Morris Pratt Institute, established in Wisconsin in 1902, which, in 1906, reported 5 teachers, 20 students, and property valued at \$25,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. The literature of Spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 1,000 volumes bearing upon this subject have been published in the last half century. Three weekly journals and 3 monthly magazines are now published in its interest in the United States. Spiritualism shows a steady growth, and several new church societies are organized every year.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by

states in the tables which follow. As shown by these tables, the denomination has 455 organizations, located in 38 states and the District of Columbia. Of these organizations, 215 are in the North Central division and 133 in the North Atlantic division. Ohio leads with 44 organizations, followed by Massachusetts with 42, Michigan with 35, and Illinois and New York with 32 each.

The total number of members reported is 35,056; of these, as shown by the returns for 450 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 100 church edifices; a seating capacity for church edifices

of 55,125; church property valued at \$958,048, against which there appears an indebtedness of \$79,570; halls, etc., used for worship by 322 organizations; and 4 parsonages valued at \$3,700. There are 76 Sunday schools reported, with 436 officers and teachers and 2,699 scholars.

The number of ministers connected with the denomination is 185 and there are also a number of licentiates.

As compared with the report for 1890, these figures show an increase of 121 organizations and \$384,398 in the value of church property, but a decrease of 9,974 members.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	455	454	35,056	450	15,135	19,552	93	322	100	93	55,125
North Atlantic division.....	133	132	13,445	132	5,617	7,828	34	86	80	34	22,625
Maine.....	13	13	1,343	13	562	781	3	9	3	3	3,300
New Hampshire.....	3	3	283	3	112	171	1	2	1	1	500
Vermont.....	6	6	740	6	294	446	1	4	1	1	200
Massachusetts.....	42	42	3,885	42	1,024	2,261	13	27	15	13	9,325
Rhode Island.....	2	2	70	2	28	42	.....	2	2	.....	.....
Connecticut.....	7	6	976	6	418	558	3	1	3	3	1,050
New York.....	32	32	4,489	32	1,914	2,575	7	23	9	7	6,500
New Jersey.....	5	5	209	5	53	156	.....	4	.....	.....	.....
Pennsylvania.....	23	23	1,450	23	612	838	6	14	7	6	1,750
South Atlantic division.....	13	13	882	13	370	512	2	9	3	2	1,500
Delaware.....	1	1	37	1	16	21	.....	1	.....	.....	.....
Maryland.....	2	2	92	2	30	62	1	1	1	1	500
District of Columbia.....	2	2	143	2	64	79	.....	2	.....	.....	.....
Virginia.....	1	1	37	1	18	19	.....	1	.....	.....	.....
West Virginia.....	2	2	145	2	60	85	.....	2	.....	.....	.....
Georgia.....	1	1	6	1	5	1	.....	1	.....	.....	.....
Florida.....	4	4	422	4	177	245	1	1	2	1	1,000
North Central division.....	215	215	15,216	213	6,687	8,192	42	158	43	42	20,850
Ohio.....	44	44	2,633	44	1,231	1,402	10	34	10	10	4,600
Indiana.....	20	20	1,608	20	765	843	5	21	5	5	4,750
Illinois.....	32	32	4,547	32	2,069	2,478	7	23	7	7	1,200
Michigan.....	35	35	1,607	34	695	912	7	23	7	7	4,000
Wisconsin.....	19	19	784	19	330	454	3	14	3	3	850
Minnesota.....	13	13	715	13	307	408	3	10	3	3	750
Iowa.....	11	11	505	11	219	286	2	9	2	2	2,250
Missouri.....	16	16	874	16	389	485	5	9	5	5	1,550
Nebraska.....	2	2	387	1	32	48	.....	2	.....	.....	.....
Kansas.....	14	14	1,496	14	653	843	.....	13	.....	.....	.....
South Central division.....	31	31	1,692	30	762	915	4	23	4	4	1,700
Kentucky.....	6	6	419	6	168	251	3	3	3	3	1,400
Tennessee.....	1	1	29	1	10	19	.....	1	.....	.....	.....
Louisiana.....	2	2	85	2	23	62	.....	2	.....	.....	.....
Oklahoma <sup>1</sup> .....	6	6	202	6	88	114	.....	6	.....	.....	.....
Texas.....	16	16	957	15	408	474	1	11	1	1	800
Western division.....	63	63	3,821	62	1,699	2,105	11	46	11	11	8,450
Montana.....	3	3	237	3	100	137	.....	3	.....	.....	.....
Idaho.....	1	1	100	1	40	60	.....	1	.....	.....	.....
Wyoming.....	2	2	56	2	31	25	1	1	1	1	200
Colorado.....	5	5	406	5	173	233	.....	5	.....	.....	.....
Utah.....	2	2	57	2	29	28	.....	2	.....	.....	.....
Washington.....	15	15	823	15	390	403	1	14	1	1	150
Oregon.....	10	10	334	9	152	165	2	6	2	2	1,150
California.....	25	25	1,808	25	814	994	7	14	7	7	6,950

<sup>1</sup>Oklahoma and Indian Territory combined.

## RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	455	132	\$958,048	38	\$79,570	4	\$3,700	75	76	436	2,609
North Atlantic division.....	133	55	661,908	12	38,550			24	25	169	1,013
Maine.....	13	7	20,103	1	3,000			4	4	24	160
New Hampshire.....	3	2	5,150					2	2	8	50
Vermont.....	6	3	17,000	1	4,000						
Massachusetts.....	42	18	402,350	5	10,350			9	9	85	415
Rhode Island.....	2	2	250							6	40
Connecticut.....	7	3	17,500					1	1	3	170
New York.....	32	11	147,905	2	15,100			1	1	3	35
New Jersey.....	5							4	5	17	143
Pennsylvania.....	23	9	51,650	3	6,100						
South Atlantic division.....	13	3	17,900	1	700	1	1,600	5	5	23	156
Delaware.....	1							2	2	10	71
Maryland.....	2	2	14,400					1	1	3	25
District of Columbia.....	2										
Virginia.....	1							1	1	3	25
West Virginia.....	2										
Georgia.....	1							1	1	7	35
Florida.....	4	1	3,500	1	700	1	1,600	1	1		
North Central division.....	215	52	186,895	16	25,470	1	400	34	34	162	1,070
Ohio.....	44	11	60,300	5	8,500			3	3	20	125
Indiana.....	29	7	17,675	1	2,500			3	3	15	137
Illinois.....	32	7	11,650					8	8	38	221
Michigan.....	35	11	24,080	4	3,550	1	400	3	3	18	97
Wisconsin.....	19	5	6,540	1	500			4	4	13	110
Minnesota.....	13	3	3,600	2	420			2	2	9	64
Iowa.....	11	2	26,600	1	500			4	4	18	135
Missouri.....	16	6	27,570	2	9,500			4	4	17	132
Nebraska.....	2							1	1	2	7
Kansas.....	14							2	2	12	42
South Central division.....	31	7	26,795	3	7,100	1	1,500	2	2	9	55
Kentucky.....	6	4	10,770	2	3,300						
Tennessee.....	1										
Louisiana.....	2										
Oklahoma.....	6	2	1,025								
Texas.....	10	1	15,000	1	3,800	1	1,500	2	2	9	55
Western division.....	63	15	64,550	6	7,750	1	200	10	10	73	405
Montana.....	3							1	1	4	40
Idaho.....	1										
Wyoming.....	2	1	100								
Colorado.....	5										
Utah.....	2										
Washington.....	15	1	1,200	1	500			1	1	5	50
Oregon.....	10	4	15,000	2	3,050	1	200	2	2	11	100
California.....	25	9	48,250	3	4,200			6	6	53	215

<sup>1</sup> Oklahoma and Indian Territory combined.

## SWEDISH EVANGELICAL BODIES.

## GENERAL STATEMENT.

In the report for 1890 the great mass of the Swedish Lutherans were included in the General Council of the Evangelical Lutheran Church, although some had already withdrawn from the Lutheran bodies and formed two minor bodies, which afterwards united in the Swedish Evangelical Mission Covenant of America. Somewhat later the Swedish Evangelical Free Mission was organized. The general history is presented under the Swedish Evangelical Mission Covenant.

The Swedish Evangelical bodies are 2 in number, as follows:

Swedish Evangelical Mission Covenant of America.  
Swedish Evangelical Free Mission.

## SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the re-

turns of the individual church organizations of each denomination, is presented in the tables which follow. The Swedish Evangelical bodies, taken together, have 408 church organizations. The total number of communicants reported is 27,712; of these, as shown by the returns for 399 organizations, about 45 per cent are males and 55 per cent females.

According to the statistics, these bodies have 389 church edifices; a seating capacity for church edifices of 111,480, as reported by 370 organizations; church property valued at \$1,638,675, against which there appears an indebtedness of \$194,987; halls, etc., used for worship by 18 organizations; and 122 parsonages valued at \$238,526. The number of Sunday schools, as reported by 373 organizations, is 418, with 3,794 officers and teachers and 32,504 scholars.

The number of ministers connected with the two bodies is 495.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Swedish Evangelical bodies.....	408	407	27,712	399	11,977	14,821	405	375	18	389	370	111,480
Swedish Evangelical Mission Covenant of America.....	281	281	20,700	279	9,059	11,593	347	258	9	268	254	82,368
Swedish Evangelical Free Mission.....	127	126	6,952	120	2,918	3,228	148	117	9	121	116	29,112

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical bodies.....	408	379	\$1,638,075	125	\$194,987	122	\$238,526	373	418	3,794	32,504
Swedish Evangelical Mission Covenant of America.....	281	261	1,225,220	83	121,094	91	184,500	258	291	2,862	24,888
Swedish Evangelical Free Mission.....	127	118	413,455	42	73,293	81	54,026	115	127	932	7,616

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA.

HISTORY.

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the state church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarius Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

In doctrine the covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in an annual confer-

ence, in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted.

Home missionary work is carried on by 14 state or district associations, working in harmony with the annual conference. Traveling evangelists and special representatives are maintained in connection with work of special interest to the churches, and particular attention is paid to caring for the Scandinavian immigrants as they land in New York. Three missions and an orphanage are also supported among the Eskimos in Alaska.

The foreign missionary work is carried on in China, where there are 3 stations and 7 outstations, with 15 missionaries, about 20 native helpers, 12 organized churches, and a total membership of 446. The mission conducts a hospital and a school for primary and advanced work.

The main educational institution of the Covenant is a college in Chicago, including theological, business, and academic departments. In the same city there are also a church hospital and a home for the aged and infirm.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 281 organizations, distributed in 21 states. Of these organizations, nearly nine-



tenths are in the North Central division, Minnesota leading with 80.

The total number of communicants reported is 20,760; of these, as shown by the returns for 279 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 268 church edifices; a seating capacity for church edifices of 82,368, as reported by 254 organizations; church property valued at \$1,225,220,

against which there appears an indebtedness of \$121,694; halls, etc., used for worship by 9 organizations; and 91 parsonages valued at \$184,500. The Sunday schools, as reported by 258 organizations, number 291, with 2,862 officers and teachers and 24,888 scholars.

The number of ministers connected with the denomination is 347.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	281	281	20,760	279	9,059	11,593	258	9	268	254	82,368
North Atlantic division.....	9	9	1,220	9	552	668	9	.....	9	9	4,250
New Hampshire.....	1	1	165	1	67	98	1	.....	1	1	500
New York.....	4	4	894	4	407	487	4	.....	4	4	2,800
Pennsylvania.....	4	4	161	4	78	83	4	.....	4	4	950
North Central division.....	250	250	18,374	248	7,954	10,312	229	8	238	225	71,743
Ohio.....	1	1	91	1	41	50	1	.....	1	1	300
Indiana.....	5	5	179	5	75	104	5	.....	5	5	850
Illinois.....	41	41	5,762	40	2,335	3,327	40	1	40	40	18,312
Michigan.....	33	33	1,974	33	872	1,102	30	1	32	28	7,312
Wisconsin.....	12	12	580	12	279	301	12	.....	13	12	4,025
Minnesota.....	80	80	5,017	79	2,241	2,768	70	3	74	70	21,119
Iowa.....	25	25	1,492	25	621	871	25	.....	26	24	6,640
Missouri.....	2	2	108	2	43	65	2	.....	2	2	500
South Dakota.....	13	13	473	13	247	226	8	2	8	8	1,535
Nebraska.....	20	20	1,625	20	711	914	18	1	18	17	6,300
Kansas.....	18	18	1,073	18	489	584	18	.....	19	18	4,850
Western division.....	22	22	1,166	22	553	613	20	1	21	20	6,375
Montana.....	4	4	116	4	49	67	3	.....	3	3	950
Idaho.....	3	3	108	3	61	47	3	.....	3	3	625
Wyoming.....	1	1	16	1	5	11	1	.....	1	1	250
Colorado.....	4	4	208	4	88	120	3	1	4	3	900
Washington.....	3	3	269	3	132	137	3	.....	3	3	1,325
Oregon.....	1	1	110	1	49	61	1	.....	1	1	400
California.....	6	6	339	6	169	170	6	.....	6	6	1,925

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	281	261	\$1,225,220	83	\$121,694	91	\$184,500	258	291	2,862	24,888
North Atlantic division.....	9	9	74,500	5	9,200	3	8,450	9	9	119	896
New Hampshire.....	1	1	14,000	1	1,500	1	3,000	1	1	18	75
New York.....	4	4	51,000	3	6,700	1	5,000	4	4	69	603
Pennsylvania.....	4	4	9,500	1	1,000	1	450	4	4	32	218
North Central division.....	250	231	1,024,940	63	93,333	81	166,550	230	255	2,570	22,046
Ohio.....	1	1	10,000	.....	.....	1	4,000	1	1	21	135
Indiana.....	5	5	9,300	3	1,280	.....	.....	4	4	30	226
Illinois.....	41	40	373,228	20	55,595	9	38,000	39	41	832	8,275
Michigan.....	33	30	85,900	9	6,105	12	14,800	30	33	312	2,592
Wisconsin.....	12	12	30,000	2	2,000	4	8,900	12	16	99	745
Minnesota.....	80	71	270,525	14	14,938	10	28,200	72	82	651	5,687
Iowa.....	25	25	77,107	7	6,465	14	27,350	23	26	223	1,787
Missouri.....	2	2	8,500	1	1,800	.....	.....	2	2	12	98
South Dakota.....	13	9	15,130	1	600	1	1,500	9	9	81	258
Nebraska.....	20	18	99,050	4	2,850	12	20,800	20	22	194	1,588
Kansas.....	18	18	46,200	2	1,700	12	19,000	18	19	165	1,245
Western division.....	22	21	125,780	15	19,161	7	9,500	19	17	173	1,346
Montana.....	4	3	17,500	2	3,400	1	2,500	3	4	17	125
Idaho.....	3	3	9,200	2	1,575	1	1,000	3	3	15	132
Wyoming.....	1	1	2,500	1	88	1	1,000	.....	.....	.....	.....
Colorado.....	4	4	21,080	3	4,200	1	1,000	3	4	23	180
Washington.....	3	3	40,500	8	4,500	.....	.....	3	4	36	266
Oregon.....	1	1	12,000	1	2,000	1	500	1	4	19	200
California.....	6	6	23,000	3	3,400	2	3,500	6	8	68	443



SWEDISH EVANGELICAL FREE MISSION.

HISTORY.

At the time of the union of the Swedish Ansgarius Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Mission has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doc-

trine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 127 organizations, distributed in 15 states. Of these organizations, about four-fifths are in the North Central division, Nebraska leading with 25.

The total number of communicants reported is 6,952; of these, as shown by the returns for 120 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 121 church edifices; a seating capacity for church edifices of 29,112; church property valued at \$413,455, against which there appears an indebtedness of \$73,293; halls, etc., used for worship by 9 organizations; and 31 parsonages valued at \$54,026. The Sunday schools, as reported by 115 organizations, number 127, with 932 officers and teachers and 7,616 scholars.

The number of ministers connected with the denomination is 148.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting--		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	127	126	6,952	120	2,918	3,228	117	9	121	116	29,112
North Atlantic division.....	3	3	303	3	111	192	3	.....	3	3	950
Massachusetts.....	1	1	86	1	22	64	1	.....	1	1	250
Pennsylvania.....	2	2	217	2	89	128	2	.....	2	2	700
North Central division.....	103	102	5,709	96	2,302	2,511	93	9	96	93	23,142
Illinois.....	17	17	1,542	17	719	823	15	2	15	15	5,895
Michigan.....	3	3	150	3	64	86	3	.....	3	3	625
Wisconsin.....	9	9	192	9	98	94	9	.....	9	9	1,392
Minnesota.....	20	19	1,220	18	441	440	19	.....	21	19	5,195
Iowa.....	17	17	756	16	360	379	14	3	15	14	3,125
South Dakota.....	9	9	569	8	179	190	9	.....	9	9	1,800
Nebraska.....	25	25	1,239	22	508	481	21	4	21	21	4,710
Kansas.....	3	3	41	3	23	18	3	.....	3	3	500
South Central division.....	4	4	201	4	102	99	4	.....	4	4	1,300
Texas.....	4	4	201	4	102	99	4	.....	4	4	1,300
Western division.....	17	17	739	17	313	426	17	.....	18	16	3,720
Colorado.....	7	7	518	7	207	311	7	.....	8	7	2,325
Utah.....	2	2	32	2	13	19	2	.....	2	2	175
Washington.....	3	3	92	3	42	50	3	.....	3	3	470
California.....	5	5	97	5	51	46	5	.....	5	4	750

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	127	118	\$413,455	42	\$73,293	31	\$54,026	115	127	932	7,616
North Atlantic division.....	3	3	29,500	2	8,200			3	3	36	309
Massachusetts.....	1	1	8,000	1	1,700			1	1	8	46
Pennsylvania.....	2	2	21,500	1	6,500			2	2	28	263
North Central division.....	103	95	324,156	33	57,070	26	47,675	91	100	727	6,058
Illinois.....	17	15	123,321	11	37,636	1	2,925	15	15	243	1,974
Michigan.....	3	3	5,200	2	850	1	700	3	6	20	130
Wisconsin.....	9	9	4,500	2	105			8	8	27	204
Minnesota.....	20	19	74,350	4	11,049	2	3,700	19	23	133	1,071
Iowa.....	17	15	38,050	5	4,470	6	15,150	15	16	111	801
South Dakota.....	9	9	19,500	2	700	3	4,800	8	9	40	413
Nebraska.....	25	22	55,635	6	2,360	13	20,400	23	23	153	1,465
Kansas.....	3	3	3,600	1	500						
South Central division.....	4	4	5,600			1	600	4	4	21	280
Texas.....	4	4	5,600			1	600	4	4	21	280
Western division.....	17	16	54,199	7	7,423	4	5,751	17	20	148	969
Colorado.....	7	7	36,250	2	3,750	1	800	7	9	84	600
Utah.....	2	2	4,500	1	900	1	1,800	2	3	12	75
Washington.....	3	3	4,249	1	1,098	1	1,351	3	3	16	105
California.....	5	4	9,200	3	1,675	1	1,800	5	5	36	189

## TEMPLE SOCIETY IN THE UNITED STATES (FRIENDS OF THE TEMPLE).

## HISTORY.

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffmann. Adherents of the society emigrated to America a few years later, and within ten years an organization was effected. At present there are 3 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Temple Society has no ecclesiastical forms or doctrines which are binding upon its members. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God, \* \* \* and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land, and the results of its efforts are manifest in 6 colonies in Palestine, which have achieved a measure of success.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and

elders, and hold Sunday preaching services and Sunday schools.

As it is numerically a small society, it has no missions apart from the colonization work in Palestine and the establishment of schools in that country. In the United States it has no educational or charitable institutions, but a monthly paper, published in German, represents its views and aims.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 3 organizations; 2 being in New York and 1 in Kansas.

The total number of communicants or members reported is 376; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 830; church property valued at \$11,000, against which there appears no indebtedness; and 1 parsonage valued at \$1,000. There are 3 Sunday schools reported, with 21 officers and teachers and 168 scholars.

The number of ministers connected with the denomination is 3.

As compared with the report for 1890, these figures show an increase of 36 communicants or members, but a decrease of 1 organization and \$4,300 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	3	3	376	3	168	218	3	.....	3	3	830
North Atlantic division.....	2	2	226	2	88	138	2	.....	2	2	630
New York.....	2	2	226	2	88	138	2	.....	2	2	630
North Central division.....	1	1	150	1	70	80	1	.....	1	1	200
Kansas.....	1	1	150	1	70	80	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	3	3	\$11,000	.....	.....	1	\$1,000	3	3	21	168
North Atlantic division.....	2	2	9,000	.....	.....	.....	.....	2	2	13	93
New York.....	2	2	9,000	.....	.....	.....	.....	2	2	13	93
North Central division.....	1	1	2,000	.....	.....	1	1,000	1	1	8	75
Kansas.....	1	1	2,000	.....	.....	1	1,000	1	1	8	75

THEOSOPHICAL SOCIETIES.

GENERAL STATEMENT.

*History.*—The original Theosophical Society was founded in New York in 1875 under the name "Theosophical Society and Universal Brotherhood." Chief among its founders were Mme. Helena Petrovna Blavatsky, Col. Henry S. Olcott, and William Q. Judge. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Madame Blavatsky and Colonel Olcott went to India and established headquarters at Adyar, Madras, while Mr. Judge remained in charge in America. After the death of Madame Blavatsky, in 1891, Mr. Judge took entire charge in America, while Colonel Olcott continued the work in India, and Mrs. Annie Besant became the most active worker in Europe.

In 1894 friction arose between Mrs. Besant and Mr. Judge, and two parties developed. Early in the next year the American Section voted to support Mr. Judge and to organize as the Theosophical Society in America. Soon afterwards similar action was taken in several European countries, and these organizations affiliated with the Theosophical Society in America. The

dissenting members retained the name Theosophical Society, with the 3 sections—American, European, and Indian.

On the death of Mr. Judge in 1896 Katherine Tingley became leader of the Theosophical Society in America and of the related societies in Europe. Two years later she organized the Universal Brotherhood; and soon afterwards the Theosophical Society in America, in convention at Chicago, voted to merge itself in the new organization, which then took the name "Universal Brotherhood and Theosophical Society." Again, however, there were dissenting members who retained the old organization and the old name.

There were thus 3 societies in this country—the Theosophical Society, American Section; the Theosophical Society in America; and the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. About the same time there was formed in New York an independent organization called the Theosophical Society, New York.

*Doctrine and polity.*—These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the Universal Brotherhood of Human-

ity, and require sympathy with this object as a condition of admission to membership.

In order to secure a full comprehension of what is meant by the brotherhood of humanity, it is deemed essential that there should be a study of the ancient and modern religions, philosophies, and sciences; also, an investigation of unexplained laws of nature and the powers latent in man. Hence all are more or less investigative in their character. The Universal Brotherhood and Theosophical Society, however, differs from the other three in that it emphasizes the practical application of the results of this investigation to existent conditions.

The Theosophical philosophy is presented in the most complete form in the Secret Doctrine, by Madame Blavatsky. What are known as the three fundamental propositions of this work are as follows:

(1) An omnipresent, eternal, boundless, and immutable principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude.

(2) The absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature.

(3) The fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation or Necessity, in accordance with cyclic or Karmic law.

The following is a brief summary of doctrine as accepted by most members of the Theosophical societies:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half of a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a soul, a divine being. By purification and training of the body

and mind the latent divine powers will develop and become active. Man is composed of seven principles, which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the separation of these principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, soul, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with the preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the effect.

The particular features emphasized by the different organizations are set forth under the separate heads.

The Theosophical societies are 4 in number, as follows:

Theosophical Society in America.  
Theosophical Society, New York.  
Theosophical Society, American Section.  
Universal Brotherhood and Theosophical Society.

#### SUMMARY OF STATISTICS.

For the last-named body no detailed statistics are available. A summary of the general statistics for the 3 remaining bodies at the close of the year 1906, as derived from the individual returns for each body, is presented in the table which follows. The 3 bodies, taken together, have 84 organizations. The total number of members reported is 2,336; of these, about 37 per cent are males and 63 per cent females.

These bodies have no church edifices, services being held in halls and private houses. Property valued at \$300 is reported by 1 organization. The number of Sunday schools reported is 5, with 10 officers and teachers and 78 scholars.

There is no regular ministry connected with any of these bodies.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		VALUE OF CHURCH PROPERTY.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting— Church edifices. Halls, etc.		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.								
Theosophical societies ...	85	84	2,336	84	853	1,483	.....	79	1	\$300	5	5	10	78
Theosophical Society in America.....	14	14	166	14	79	87	.....	9	.....	.....	.....	.....	.....	.....
Theosophical Society, New York.....	1	1	90	1	37	53	.....	1	.....	.....	1	1	5	45
Theosophical Society, American Section.....	69	69	2,080	69	737	1,343	.....	69	1	300	4	4	5	23
Universal Brotherhood and Theosophical Society <sup>1</sup> .....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

<sup>1</sup> No statistics are available.

## THEOSOPHICAL SOCIETY IN AMERICA.

## HISTORY.

This society represents that portion of the original Theosophical Society which supported Mr. Judge in the conflict with Mrs. Besant, and which later declined to unite with the Universal Brotherhood and Theosophical Society organized by Katherine Tingley. Its headquarters are in New York city.

In general accord with other Theosophical societies, it seeks to form the nucleus of a Universal Brotherhood of Humanity, and to make full investigation as to the different religions, sciences, laws of nature, psychical powers latent in man, etc. It emphasizes the right of every member to believe or disbelieve in any religious system or philosophy without thereby affecting his standing in the society. It works in close harmony with a number of autonomous national societies formed in 1895. A strong movement for union has arisen in these organizations, and the entire body now exists as an "international body of students united in the search for truth in complete tolerance and spiritual liberty,"

believing that this method will in time break down all barriers of race and hostility between creeds and classes, and will unite mankind in a free spiritual brotherhood.

## STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 14 organizations; 3 of which are in California, 2 each in New York, Washington, Ohio, and Indiana, and 1 each in Colorado, Maryland, and the District of Columbia.

The total number of members reported is 166; of these, about 48 per cent are males and 52 per cent females. The denomination has no church edifices, services being held in halls and private houses. No Sunday schools are reported.

There is no regular ministry.

This body was not reported separately in 1890.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	14	14	166	14	79	87	.....	9	.....	.....	.....
North Atlantic division.....	2	2	28	2	12	16	.....	2	.....	.....	.....
New York.....	2	2	28	2	12	16	.....	2	.....	.....	.....
South Atlantic division.....	2	2	19	2	9	10	.....	1	.....	.....	.....
Maryland.....	1	1	3	1	1	2	.....	1	.....	.....	.....
District of Columbia.....	1	1	16	1	8	8	.....	.....	.....	.....	.....
North Central division.....	4	4	57	4	28	29	.....	3	.....	.....	.....
Ohio.....	2	2	30	2	12	18	.....	2	.....	.....	.....
Indiana.....	2	2	27	2	16	11	.....	1	.....	.....	.....
Western division.....	6	6	92	6	30	32	.....	3	.....	.....	.....
Colorado.....	1	1	7	1	.....	7	.....	1	.....	.....	.....
Washington.....	2	2	20	2	10	10	.....	1	.....	.....	.....
California.....	3	3	35	3	20	15	.....	1	.....	.....	.....

## THEOSOPHICAL SOCIETY, NEW YORK.

## HISTORY.

After the separation of the Theosophical Society in America from the original Theosophical Society, a number of individuals in New York who "cared for neither organization or leaders, nor for factional dispute," formed, in 1899, an independent society. Its objects were stated as follows: "To form the nucleus of a Universal Brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophy, and sciences; to investigate the laws of nature, and develop the divine powers latent in man."

Requiring the acceptance of no other authority or dogma than that of one's own judgment, the society expects that opinions will be the "result of investigation and not of blind credulity." It believes that purity of purpose is the way, and individual effort the means, by which one can attain wisdom. Evolution is accepted, but it is only half a law—the other half is involution. Spirit and matter are the two aspects of one root nature; according to immutable law, the spirit involves into matter and matter evolves the spirit. Accepting in general the doctrine of Theosophy as already stated, the society adheres to its religious purpose

and considers that the basis of the Theosophical system of ethics is the performance of the duty of the moment. It conducts free public lectures, holds classes and a Sunday school, and seeks especially to promote the dissemination of Theosophical literature. It has no branches or foreign missions of any kind. It has nothing to do with politics, economic questions, religious rites, dogmas, or institutions.

## STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns, are given

in the table which follows. As shown by this table, the society has 1 organization, which is located in New York city.

The total number of members reported is 90; of these about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has no church edifice, services being held in a hall. There is 1 Sunday school reported, with 5 officers and teachers and 45 scholars.

There is no regular ministry.

This body was not reported in 1890.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.				
Total for denomination .....	1	1	90	1	37	53	.....	1	1	1	5	45
North Atlantic division .....	1	1	90	1	37	53	.....	1	1	1	5	45
New York .....	1	1	90	1	37	53	.....	1	1	1	5	45

## THEOSOPHICAL SOCIETY, AMERICAN SECTION.

## HISTORY.

This society represents that portion of the original Theosophical Society which refused to unite in the Theosophical Society in America, and which continued the old organization with three sections—American, European, and Indian. Its headquarters are at Adyar, a suburb of Madras, India.

While seeking to form a nucleus of the Universal Brotherhood of Humanity, it is primarily investigative in its character, and welcomes members of every religion or of none, expecting each to show the same toleration of other beliefs as he expects for his own. It promotes the dissemination of the fruits of study by the publication of literature and its distribution, but its propaganda is in no sense an effort to build up a religious or philosophical sect, but merely for the purpose of reaching and awakening minds and stimulating them to further inquiry.

On its purely intellectual side, this society aims at individual improvement through reading, study, and investigation; on its ethical side, it contemplates the expansion of benevolence, scientific philanthropy, the furtherance of all those activities which tend to human fraternity and right dealing, and the maintenance of social and international peace; on its spiritual side, it contemplates the gradual dominance of the highest principle in man, the subordination of the flesh to the spirit, and the development of the loftiest virtues and

the most religious sentiments. Beyond all these there is that stage of evolution known as "Occultism"—the course by which individuals of high ideals and devout purpose are systematically trained along those lines which culminate in the production of what are known as "masters."

At its headquarters the society has business offices and an editorial office, and also a separate building containing a large and valuable oriental library, partly in palm leaf manuscripts.

## STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 69 organizations, located in 21 states and the District of Columbia. The state having the largest number is California, with 11, followed next in order by Massachusetts and Michigan with 7 each.

The total number of members reported is 2,080; of these, about 35 per cent are males and 65 per cent females. According to the statistics, the denomination has no church edifices, services being held in halls, etc., but 1 organization reports property valued at \$300. There are 4 Sunday schools reported, with 5 officers and teachers and 33 scholars.

There is no regular ministry.

This body was not reported separately in 1890.

# THEOSOPHICAL SOCIETY, AMERICAN SECTION.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		VALUE OF CHURCH PROPERTY.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Male.	Female.		Church edifices.	Halls, etc.						
Total for denomination.....	69	69	2,080	69	737	1,343	.....	69	1	\$300	4	4	5	33
North Atlantic division.....	14	14	520	14	162	358	.....	14	.....	.....	1	1	1	3
Massachusetts.....	7	7	236	7	63	173	.....	7	.....	.....	1	1	1	3
Rhode Island.....	1	1	11	1	7	4	.....	1	.....	.....	.....	.....	.....	.....
New York.....	5	5	166	5	55	111	.....	5	.....	.....	.....	.....	.....	.....
Pennsylvania.....	1	1	107	1	37	70	.....	1	.....	.....	.....	.....	.....	.....
South Atlantic division.....	2	2	60	2	20	40	.....	2	.....	.....	.....	.....	.....	.....
District of Columbia.....	1	1	51	1	18	33	.....	1	.....	.....	.....	.....	.....	.....
Virginia.....	1	1	9	1	2	7	.....	1	.....	.....	.....	.....	.....	.....
North Central division.....	29	29	940	29	327	613	.....	29	.....	.....	.....	.....	.....	.....
Ohio.....	3	3	154	3	42	112	.....	3	.....	.....	.....	.....	.....	.....
Illinois.....	4	4	320	4	108	212	.....	4	.....	.....	.....	.....	.....	.....
Michigan.....	7	7	120	7	52	68	.....	7	.....	.....	.....	.....	.....	.....
Wisconsin.....	1	1	24	1	10	14	.....	1	.....	.....	.....	.....	.....	.....
Minnesota.....	5	5	144	5	58	86	.....	5	.....	.....	.....	.....	.....	.....
Missouri.....	5	5	128	5	42	86	.....	5	.....	.....	.....	.....	.....	.....
South Dakota.....	1	1	7	1	6	1	.....	1	.....	.....	.....	.....	.....	.....
Nebraska.....	2	2	29	2	7	22	.....	2	.....	.....	.....	.....	.....	.....
Kansas.....	1	1	14	1	2	12	.....	1	.....	.....	.....	.....	.....	.....
South Central division.....	1	1	23	1	9	14	.....	1	.....	.....	.....	.....	.....	.....
Louisiana.....	1	1	23	1	9	14	.....	1	.....	.....	.....	.....	.....	.....
Western division.....	23	23	537	23	219	318	.....	23	1	300	3	3	4	20
Montana.....	5	5	70	5	29	41	.....	5	.....	.....	1	1	1	12
Wyoming.....	1	1	12	1	7	5	.....	1	.....	.....	.....	.....	.....	.....
Colorado.....	2	2	42	2	12	30	.....	2	.....	.....	.....	.....	.....	.....
Washington.....	3	3	126	3	58	68	.....	3	1	300	1	1	1	15
Oregon.....	1	1	16	1	11	5	.....	1	.....	.....	.....	.....	.....	.....
California.....	11	11	271	11	102	169	.....	11	.....	.....	1	1	2	3

## UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

### HISTORY.

This society was organized in 1898 by Katherine Tingley, who had become leader of the Theosophical Society in America two years before. Its central office and international headquarters are at Point Loma, San Diego, California.

The objects of the organization coincide in general with those of other Theosophical societies, with this addition, that while its principal purpose is to teach universal brotherhood and to investigate the laws of nature and the divine powers of man, it also seeks to demonstrate this brotherhood as a fact in nature, and to make it a living power in the life of humanity. It claims to have adhered consistently to the course laid down by Madame Blavatsky when she wrote, in 1888, that "the society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism, and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings, which are but another form of materialism."

Departments have been organized, with headquarters at Point Loma, Cal., for the development of special features, and local centers have been established in various countries of the world. Among the most important of these departments are the Literary Department, the International Brotherhood League, and the School of Antiquity.

The Literary Department comprises the Theosophical Society, which carries on the study and dissemination of the Theosophical philosophy; the Aryan Theosophical Press; the Theosophical Publishing Company; and the New Century Corporation. The first represents that portion of the Theosophical Society in America which became a part of the Universal Brotherhood soon after its organization. The second and third were founded by Mr. Judge, and the fourth by Mrs. Tingley.

The International Brotherhood League carries on the humanitarian work of the organization along two lines—one of temporary application, the other of far-reaching and permanent results. The specific objects are: To help men and women to realize the nobility of their calling and their true position in life; to educate



children of all nations on the broadest lines of Universal Brotherhood; to ameliorate the condition of unfortunate women and those who are, or have been, in prison; to endeavor to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races; to relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world. With special reference to the education of children along the lines indicated, Sundayschools, called "Lotus Groups," have been established in connection with the local centers throughout the world.

The School of Antiquity was incorporated for the special purpose of establishing colleges, academies, etc., for the study of Raja Yoga—that is, an understanding of the laws of the universe, and particularly those governing the individual being; and to promote the physical, mental, and moral education and welfare of people in all lands. In carrying out this purpose

the school has unlimited power to acquire property and conduct commercial enterprises. The departments thus far established are the Raja Yoga schools and academies, of which there are several in this country, Cuba, and England, and the Isis League of Music and Drama. The schools include in their curriculum the studies taught in primary and high schools, colleges, and universities, but place special emphasis upon the building and development of character and self-reliance as based upon the essential divinity of man. The Isis League of Music and Drama emphasizes the importance of these features as true educational factors and as adapted to set forth the true philosophy of life. All officers of this corporation, and all teachers in the educational department, are unsalaried.

As already stated, no detailed statistics are available for this organization, but there are said to be approximately 300 centers and 100,000 members.

## UNITARIANS.

### HISTORY.

Unitarianism has been defined, positively, as "the religious belief of all who affirm the unity of God," and, negatively, as "the belief of those who deny the doctrine of the Trinity." Practically, in American church history the term Unitarian has been used to designate certain free Christian churches and individuals whose religious beliefs are expressed in the doctrines of "the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Service, and the Eternal Progress of Mankind."

These general principles have been held by a succession of leaders of Christian thought since the time of the Apostles, although they expressed themselves variously according to the specific conditions of the ages in which they lived. Many of the early church fathers declined to formulate their conception of God in the phraseology adopted later by the councils, and although Arius was condemned and Arianism was outwardly suppressed for several centuries, its essential features appeared and reappeared in many of the movements of the middle ages. The breaking of the rigid rule of the church, which characterized the Renaissance and the Reformation, gave a new impulse to the expression of these conceptions, and they found advocates in Laelius and Faustus Socinus of Italy, Servetus of Spain, and Francis David of Transylvania. In England, also, these ideas met with a ready reception, and not a few of the men prominent in English literature and science were considered their advocates—Milton, Locke, Sir Isaac Newton, William Penn, Charles Lamb, and, more lately, James Martineau.

The seeds of Unitarianism came to America in the *Mayflower*, and were planted in New England wherever a church was organized with a covenant rather than a creed. About the beginning of the nineteenth century many of the oldest of the New England Congregational churches, including the first churches at Plymouth, Boston, Salem, and Cambridge, became by gradual processes Unitarian in belief, though most of them retained their original seventeenth century covenants.

The movement, however, was not confined to the churches of the Puritan tradition, for it was King's Chapel, Boston, the first Episcopal church in New England, that became the first Unitarian church in America. When the city was evacuated by the British in 1776, the rector of this church, together with the members of the royalist party in the congregation, fled to Halifax. When services were reestablished, the congregation struck out from the Book of Common Prayer all reference to the Trinity. This action occasioned the refusal of Bishops Seabury and Provoost of the Episcopal Church to ordain Mr. James Freeman, a lay reader, and the congregation itself ordained him as its minister.

The years that followed were years of unrest and of the slow alignment of parties within the Congregational churches in New England. The election in 1805 of Henry Ware, known to be a decided liberal, as professor of theology in Harvard College, served to place that institution on the Unitarian side and to emphasize the divergence between the Unitarians and the Orthodox.

For some years the discussion went on, but no clear and definite line of cleavage was apparent until 1819,

when William Ellery Channing, of Boston, preached in Baltimore a sermon which was called the "Unitarian Declaration of Independence." Within a year from that time a large number of churches were recognized as Unitarian in belief. In 1825 the American Unitarian Association was formed and active organic life as a united Christian fellowship began.

During the early period there was comparatively little extension of the organization or of the principles for which it stood. The intense emphasis upon the right of individual judgment was not conducive to propagandism and the quiet scholarly atmosphere of New England was not congenial to the vigorous, aggressive spirit of the West. During the civil war political interests overshadowed everything else, and many Unitarians threw themselves into the conflict most earnestly.

The end of the civil war was followed by a period of rapid growth in the denomination and an expansion of all its activities. The National Conference of Unitarian and other Christian Churches was formed in 1866, and since that time has met every two years. This was followed, in 1900, by the organization of the International Council of Unitarian and Other Liberal Thinkers and Workers. In recent years the spirit of the Unitarian churches has been much more aggressive.

#### DOCTRINE.

The Unitarians have no creed, and exclude no one from fellowship because of doctrinal opinions. Each church makes its own conditions of membership, yet all preserve the fundamental principles of individual freedom and toleration. While they practice complete freedom in religious opinions, they are united in certain fundamental convictions. They believe in one God, the Father, not in a trinity of persons in the Godhead. They believe that Jesus is the Son of God, not that he is God the Son, and they follow Him as the great teacher of spiritual truth and the highest example of a good life. They believe that all men are God's children; and so they declare the dignity and not the depravity of human nature, while the traditional doctrines of the fall of man and of sacrificial atonement have for them no reality or significance. They believe that the Bible contains the word of God, not that every word it contains is God's word; that salvation is won, not through miraculous substitution, orthodoxy of belief, or supernatural intervention, but by the power of a good life; and that character, and not confession, is the real test of religious vitality.

The constitution of the National Conference states: "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The covenant most generally accepted in the churches reads as follows: "In the love of truth and the spirit

of Jesus Christ we unite for the worship of God and the service of man;" while the American Unitarian Association declares its object to be "to diffuse the knowledge and promote the interests of pure Christianity."

#### POLITY.

In polity the Unitarians are congregational, each congregation being independent and self-governing. They unite in local, county, or state conferences for purposes of fellowship and mutual counsel; in a national conference, which meets biennially; and in an international council, which brings together from all parts of the world those who believe in pure religion and perfect liberty. These churches unite also in the voluntary support of a national missionary organization, called the American Unitarian Association, with headquarters at Boston and offices at New York, Chicago, and San Francisco. There are also such national societies as the Unitarian Sunday School Society, the Women's National Alliance, the Young People's Religious Union, the Unitarian Temperance Society, and the Ministers' Institute.

#### WORK.

The missionary work of the churches of the Unitarian fellowship is carried on chiefly by the American Unitarian Association. In 1906 this association acknowledged receipts amounting to \$185,000, which was expended in the support of new churches; for circuit preachers; for books and tracts; for assistance to theological students; and for educational work in certain selected schools and communities, not necessarily under Unitarian control. The property (endowment) of the association amounts to nearly \$1,500,000. In addition to the work done by the association, home missionary work is carried on also by the Women's National Alliance, the Young People's Religious Union, and the district and state conferences.

The foreign work of the Unitarian churches is conducted chiefly through the International Council of Unitarian and Other Liberal Thinkers and Workers. The international council has correspondents in all countries, and through them and such organizations as the Japanese Unitarian Association, the Hungarian Consistory, the Brahmo-Somaj of India, and the various liberal Christian bodies in Europe, it carries on active propaganda.

Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration, but not one of them is sectarian in purpose or spirit. The Unitarian ministry is educated chiefly in 3 theological seminaries, the Harvard Divinity School founded in 1819, the Meadville School established in Pennsylvania in 1844, and the Pacific School opened at Berkeley, Cal., in 1904, but in none of these are

## RELIGIOUS BODIES.

either teachers or students ever submitted to dogmatic tests. They have been described as "undenominational schools of rational theology." For these general educational institutions large sums of money have been given by Unitarians, but no record is kept of such gifts. The same may be said in regard to philanthropic movements, as hospitals, asylums, and the like.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 461 organizations, distributed in 40 states and the District of Columbia. Of these organizations, two-thirds are in the North Atlantic division, Massachusetts leading with 189.

The total number of communicants or members

reported is 70,542; of these, as shown by the returns for 337 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 463 church edifices; a seating capacity for church edifices of 159,917, as reported by 401 organizations; church property valued at \$14,263,277, against which there appears an indebtedness of \$332,330; halls, etc., used for worship by 23 organizations; and 115 parsonages valued at \$584,750. The Sunday schools, as reported by 358 organizations, number 364, with 3,592 officers and teachers and 24,005 scholars.

The number of ministers connected with the denomination is 541.

As compared with the report for 1890, these figures show an increase of 40 organizations, 2,793 communicants or members, and \$3,928,177 in the value of church property.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	461	435	70,542	337	21,817	33,866	407	23	403	401	159,917
North Atlantic division.....	309	289	51,579	227	15,855	25,314	283	13	330	281	120,176
Maine.....	26	23	2,792	18	985	1,577	26	.....	28	20	9,250
New Hampshire.....	28	25	3,029	20	893	1,506	23	3	30	22	8,031
Vermont.....	8	7	710	3	220	806	5	.....	6	6	2,150
Massachusetts.....	189	180	35,440	144	10,876	17,837	182	6	215	182	79,972
Rhode Island.....	7	6	1,406	5	506	800	5	.....	6	5	2,835
Connecticut.....	5	5	446	3	150	156	3	1	3	3	1,224
New York.....	24	21	4,656	17	1,454	1,947	23	.....	26	23	10,024
New Jersey.....	9	9	934	8	323	576	9	.....	10	8	2,020
Pennsylvania.....	13	13	1,596	9	448	550	7	3	7	7	3,470
South Atlantic division.....	14	14	2,083	14	925	1,158	13	.....	15	13	4,280
Delaware.....	1	1	250	1	100	150	1	.....	1	1	400
Maryland.....	1	1	500	1	250	250	1	.....	2	1	600
District of Columbia.....	1	1	700	1	300	400	1	.....	1	1	700
Virginia.....	2	2	76	2	30	46	2	.....	2	2	330
North Carolina.....	4	4	122	4	68	54	4	.....	4	4	1,050
South Carolina.....	1	1	160	1	65	95	1	.....	2	1	700
Georgia.....	2	2	170	2	82	108	2	.....	2	2	350
Florida.....	2	2	105	2	50	55	1	.....	1	1	160
North Central division.....	93	87	10,156	62	3,191	4,433	78	6	81	76	23,377
Ohio.....	7	7	1,228	6	443	758	4	1	4	4	1,050
Indiana.....	4	4	253	1	71	99	3	.....	3	3	650
Illinois.....	22	19	2,339	13	586	878	20	1	21	20	0,720
Michigan.....	13	13	1,452	10	440	635	12	1	13	12	4,100
Wisconsin.....	9	8	919	5	315	381	7	1	7	7	1,767
Minnesota.....	11	10	1,160	6	289	384	11	.....	12	10	3,015
Iowa.....	13	13	1,482	10	584	611	10	1	10	9	2,695
Missouri.....	4	3	482	3	184	298	3	.....	3	3	755
North Dakota.....	1	1	72	1	35	37	1	.....	1	1	200
South Dakota.....	1	1	21	1	14	7	.....	.....	.....	.....	.....
Nebraska.....	4	4	403	3	136	217	4	.....	4	4	925
Kansas.....	4	4	345	3	94	128	3	1	3	3	900
South Central division.....	7	7	973	5	377	501	4	.....	5	4	1,510
Kentucky.....	1	1	440	1	190	250	1	.....	2	1	800
Tennessee.....	2	2	95	.....	.....	.....	1	.....	1	1	250
Louisiana.....	1	1	250	1	100	150	1	.....	1	1	160
Oklahoma <sup>1</sup> .....	1	1	70	1	31	39	.....	.....	.....	.....	.....
Texas.....	2	2	118	2	56	62	1	.....	1	1	300
Western division.....	38	38	5,751	29	1,469	2,400	29	4	32	27	10,574
Montana.....	3	3	437	3	197	240	2	1	2	1	400
Idaho.....	1	1	54	1	26	28	1	.....	1	.....	.....
Colorado.....	6	6	723	4	128	183	5	.....	5	5	1,750
Utah.....	2	2	113	1	6	10	1	.....	1	1	400
Washington.....	4	4	553	3	200	313	2	1	2	2	850
Oregon.....	3	3	667	3	220	447	3	.....	3	3	1,150
California.....	19	19	3,204	14	692	1,239	15	2	18	15	6,024

<sup>1</sup>Oklahoma and Indian Territory combined.

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	461	406	\$14,263,277	85	\$332,330	115	\$584,750	358	364	3,592	24,005
North Atlantic division.....	309	282	10,962,677	54	260,870	96	506,950	251	256	2,724	18,079
Maine.....	26	25	392,500	6	8,050	7	23,100	16	16	139	969
New Hampshire.....	28	24	316,700	1	1,200	13	51,700	18	20	145	856
Vermont.....	8	5	112,500			2	5,500	5	5	50	360
Massachusetts.....	189	180	7,541,677	31	142,870	63	346,350	166	168	1,926	12,822
Rhode Island.....	7	5	340,000			2	17,000	5	5	55	352
Connecticut.....	5	3	44,300	1	3,150			4	4	25	189
New York.....	24	23	1,767,700	9	74,860	7	46,800	23	24	246	1,748
New Jersey.....	9	9	102,000	3	2,250			7	7	75	379
Pennsylvania.....	13	8	355,300	3	28,500	2	16,500	7	7	63	404
South Atlantic division.....	14	13	776,950			2	10,900	9	9	78	472
Delaware.....	1	1	20,000					1	1	10	50
Maryland.....	1	1	500,000					1	1	16	100
District of Columbia.....	1	1	100,000					1	1	20	150
Virginia.....	2	2	16,800	1				1	1	3	12
North Carolina.....	4	4	3,400			1	900	2	2	11	50
South Carolina.....	1	1	125,000	1		1	10,000	1	1	5	35
Georgia.....	2	2	10,850					1	1	6	60
Florida.....	2	1	900					1	1	5	15
North Central division.....	93	78	1,574,300	24	51,060	15	58,900	63	63	533	3,586
Ohio.....	7	4	230,000	1	500	1	4,000	4	4	41	203
Indiana.....	4	3	18,500	1	2,000			2	2	10	88
Illinois.....	22	20	427,900	6	16,400	5	12,900	16	16	110	724
Michigan.....	13	12	274,500	4	3,295	2	9,000	8	8	68	536
Wisconsin.....	9	7	153,000			1	20,000	4	4	74	221
Minnesota.....	11	11	153,500	4	11,275	2	3,800	8	8	53	375
Iowa.....	13	10	167,900	2	1,140	4	9,200	11	11	105	885
Missouri.....	4	3	58,000	1	3,000			4	4	36	200
North Dakota.....	1	1	7,000								
South Dakota.....	1										
Nebraska.....	4	4	51,000	4	11,450			3	3	19	158
Kansas.....	4	3	33,000	1	2,000			3	3	17	106
South Central division.....	7	4	63,000	1	2,100			4	5	32	256
Kentucky.....	1	1	24,000					1	2	13	120
Tennessee.....	2	1	12,000					1	1	3	25
Louisiana.....	1	1	15,000					1	1	9	50
Oklahoma.....	1										
Texas.....	2	1	12,000	1	2,100			1	1	7	61
Western division.....	38	29	886,350	6	18,300	2	8,000	31	31	225	1,612
Montana.....	3	2	29,150	1	3,500			2	2	13	70
Idaho.....	1	1	5,000					1	1	6	34
Colorado.....	6	5	163,200	2	6,400	1	3,000	5	5	36	265
Utah.....	2	1	4,300	1				1	1	10	47
Washington.....	4	2	55,000	1	3,000			3	3	18	150
Oregon.....	3	3	102,500	1	1,100			3	3	27	162
California.....	10	15	519,500			1	5,000	16	16	115	884

1 Oklahoma and Indian Territory combined.

## UNITED BRETHREN BODIES.

## GENERAL STATEMENT.

The United Brethren bodies are 2 in number, as follows:

Church of the United Brethren in Christ.

Church of the United Brethren in Christ (Old Constitution).

The general history for both of these bodies, as well as the general statement of doctrine and polity, are presented in the statement of the Church of the United Brethren in Christ, which is the older body.

## SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The United Brethren bodies, taken together, have

4,304 church organizations. The total number of communicants, as reported by 4,268 organizations, is 296,050; of these, as shown by the returns for 3,810 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 3,900 church edifices; a seating capacity for church edifices of 1,060,560, as reported by 3,637 organizations; church property valued at \$9,073,791, against which there appears an indebtedness of \$498,959; halls, etc., used for worship by 255 organizations; and 1,106 parsonages valued at \$1,507,932. The number of Sunday schools, as reported by 3,777 organizations, is 3,870, with 42,169 officers and teachers and 301,320 scholars.

The number of ministers connected with the 2 bodies is 2,435.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.							
						Number of organizations reporting.					Church edifices.	Halls, etc.
United Brethren bodies.....	4,304	4,208	290,050	3,810	107,369	160,623	2,435	3,854	255	3,900	3,637	1,090,500
Church of the United Brethren in Christ.....	3,732	3,699	274,649	3,249	99,176	147,909	1,935	3,369	191	3,410	3,157	937,055
Church of the United Brethren in Christ (Old Constitution).....	572	569	21,401	561	8,193	12,654	500	485	64	400	480	123,505

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren bodies.....	4,304	3,839	\$9,073,791	460	\$498,959	1,106	\$1,507,932	3,777	3,870	42,169	301,320
Church of the United Brethren in Christ.....	3,732	3,356	8,401,539	417	489,035	1,004	1,423,282	3,325	3,409	37,993	278,764
Church of the United Brethren in Christ (Old Constitution).....	572	483	672,252	43	9,924	102	84,650	452	461	4,176	22,556

## CHURCH OF THE UNITED BRETHREN IN CHRIST.

## HISTORY.

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supplies. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1846, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of

Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with minis-

ters of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted, based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick county, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German speaking communities, and encourage German speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized, and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to extend, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami valley in Ohio.

The first general conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the

English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic. On the subject of secret societies, the church has held radical ground, which was expressed both in its constitution and in general legislation.

As the churches came into contact with other religious bodies and the English speaking element increased, a desire developed for certain changes in the constitution. The general conference of 1885 created a commission to revise the confession of faith and the constitution, expressing at the same time its opinion that two clauses in the existing constitution, one forbidding the changing or abrogation of the confession, and the other likewise forbidding any change in the constitution, except upon request of two-thirds of the whole society, were "extraordinary and impracticable as articles of constitutional law." The act creating this commission was regarded by certain members of the conference as unconstitutional and revolutionary, and they entered their formal protest against it. The commission, however, completed its work and submitted a revised confession and constitution. Among the changes were two of special importance, one admitting laymen to the general conference, the other modifying the section in regard to secret societies. The old constitution said: "There shall be no connection with secret combinations." This was modified by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the Word of God, and Christians should have no connection with them. The general conference was also empowered to enact rules of discipline concerning such combinations.

The report of the commission was made to the conference of 1889, and those who had previously protested against its appointment refused to vote on it, insisting that the matter was not legally before the

church, and basing their opposition on a claim that it was contrary to the constitution as amended and adopted in 1841. On the other hand, the majority claimed that that constitution had never been submitted to the members of the conferences, but had been adopted only by the general conference, and was therefore subject to action by the general conference. The changes were adopted by a vote of 111 to 21, but Bishop Milton Wright and 11 delegates entered formal protest, and, with about 20,000 members, organized a separate conference which they insisted was the legal body known as the "United Brethren in Christ." The result was considerable litigation in regard to property, and cases came up before the courts which, in 1899, were finally decided by the United States court of appeals in favor of the larger organization.

#### DOCTRINE.

In doctrine the church is Arminian. Its confession of faith, consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God."

#### POLITY.

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The general conference is composed of ministerial and lay delegates elected by the annual conferences, and meets once in four years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the general conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of pre-

siding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be re-assigned annually to the same charge for any number of years.

#### WORK.

The home missionary work of the church is carried on through the Home Missionary Society of the Church of the United Brethren in Christ, the Church Erection Society, and the annual conferences, its special object being the establishment of United Brethren churches in districts which are not supplied. During the year 1906 there were 44 missionaries employed and 52 churches aided; while the contributions were, for the Home Missionary Society, \$20,322; the Church Erection Society, \$23,236; and the work of the annual conferences, \$21,000; making a total for home missions of \$64,558.

The foreign missionary work of the church is carried on through the Foreign Missionary Society and the Woman's Missionary Association. In 1906 there were reported 56 missionaries and 133 native helpers in Japan, West Africa, China, the Philippines, and Porto Rico; 51 churches with 2,028 communicants, and over 3,000 adherents not yet received into full membership; 34 schools with 1,285 scholars; 3 hospitals, treating 21,370 patients; contributions amounting to \$82,206, a marked increase over the two preceding years; and property valued at \$111,771.

The educational institutions of the church in the United States include the Union Biblical Seminary, at Dayton, Ohio; Otterbein University, at Westerville, Ohio; and 11 other colleges and academies. In 1906 they enrolled 3,500 students, and received contributions amounting to \$103,113. They own property to the value of \$1,411,629, and have an endowment of \$250,000.

The church has a home for the aged at Mechanicsburg, Pa., and an orphanage at Quincy, Pa., each caring for about 20 inmates. The annual expenditure is about \$10,000, and the properties are worth \$100,000.

The church has a publishing plant, valued at more than \$1,500,000, located in Dayton, Ohio, where 16 publications are issued and many books are printed.

The Young People's Christian Union reports 1,521 Senior societies with a membership of 57,944, and 550 Junior societies with a membership of 23,574, or a total membership of 81,518. These societies contribute largely to the running expenses of the local churches, and make regular contributions to foreign missions. A men's movement has been organized recently and is having a rapid growth.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states



and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 3,732 organizations in 40 conferences, distributed in 28 states and the District of Columbia. Of these organizations, nearly two-thirds are in the North Central division, Ohio leading with 702.

The total number of communicants reported is 274,649; of these, as shown by the returns for 3,249 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 3,410 church edifices; a seating capacity for church edifices of 937,055, as reported

by 3,157 organizations; church property valued at \$8,401,539, against which there appears an indebtedness of \$489,035; halls, etc., used for worship by 191 organizations; and 1,004 parsonages valued at \$1,423,282. The Sunday schools, as reported by 3,325 organizations, number 3,409, with 37,993 officers and teachers and 278,764 scholars.

The number of ministers connected with the denomination is 1,935.

As compared with the report for 1890, these figures show an increase of 1 organization, 72,175 communicants, and \$4,108,896 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	3,732	3,699	274,049	3,249	99,176	147,969	3,369	191	3,410	3,157	937,055
North Atlantic division.....	620	619	54,881	579	19,950	32,114	586	16	592	576	177,255
New York.....	34	34	1,484	31	491	874	31	2	32	31	6,820
Pennsylvania.....	586	585	53,397	548	19,459	31,240	555	14	560	545	170,435
South Atlantic division.....	484	482	34,046	447	13,046	18,524	428	40	437	421	130,400
Maryland.....	63	63	6,445	54	2,249	3,431	59	4	62	59	18,660
District of Columbia.....	1	1	260	1	95	165	1	.....	2	1	950
Virginia.....	91	91	6,786	89	2,456	3,798	85	5	85	80	23,100
West Virginia.....	321	320	19,993	296	7,980	10,823	276	31	279	274	80,540
Georgia.....	6	6	521	6	241	280	6	.....	8	6	6,950
Florida.....	2	1	41	1	19	22	1	.....	1	1	200
North Central division.....	2,389	2,368	174,501	2,032	62,402	92,107	2,101	98	2,216	2,026	589,743
Ohio.....	702	696	65,191	612	24,203	35,456	690	4	699	655	205,440
Indiana.....	558	556	48,059	474	17,266	25,190	544	7	550	517	107,195
Illinois.....	287	284	18,705	211	5,843	8,663	276	1	281	222	61,515
Michigan.....	66	66	3,446	62	1,291	2,033	58	3	60	56	15,418
Wisconsin.....	45	45	2,036	44	693	1,293	38	4	38	38	7,397
Minnesota.....	32	28	1,282	24	430	604	26	2	27	22	4,460
Iowa.....	187	186	11,082	145	3,554	5,747	172	5	172	145	38,232
Missouri.....	87	83	3,321	80	1,280	1,874	74	4	74	72	21,475
South Dakota.....	6	6	175	6	50	116	5	1	6	4	1,220
Nebraska.....	126	125	6,045	117	2,340	3,461	96	21	96	95	20,430
Kansas.....	293	293	15,150	257	5,434	7,661	212	46	213	200	46,960
South Central division.....	161	154	7,078	127	2,285	3,091	104	25	105	80	23,750
Kentucky.....	22	16	993	13	240	380	15	1	16	8	3,100
Tennessee.....	60	59	2,875	36	693	883	51	5	51	34	12,000
Alabama.....	1	1	30	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana.....	11	11	861	11	158	203	8	1	8	8	1,625
Oklahoma <sup>1</sup> .....	67	67	2,810	67	1,194	1,025	30	18	30	30	7,025
Western division.....	78	76	4,143	64	1,493	2,133	60	12	60	54	15,907
Idaho.....	4	4	113	4	46	67	4	.....	4	4	1,450
Colorado.....	12	12	720	11	267	389	11	.....	11	11	2,940
Washington.....	12	11	582	11	273	309	9	1	9	9	2,750
Oregon.....	32	31	1,533	24	528	778	20	10	20	14	4,007
California.....	18	18	1,195	14	379	590	16	1	16	16	4,760

<sup>1</sup>Oklahoma and Indian Territory combined.

## RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	3,732	3,356	\$8,401,539	417	\$489,035	1,004	\$1,423,282	3,325	3,409	37,993	278,764
North Atlantic division.....	620	584	2,262,807	111	206,906	191	400,450	562	569	7,579	69,131
New York.....	34	31	49,950	5	1,890	14	19,000	29	30	258	1,752
Pennsylvania.....	586	553	2,202,857	106	205,076	177	381,450	533	539	7,321	67,379
South Atlantic division.....	484	425	828,008	45	59,148	84	110,580	434	442	4,183	32,032
Maryland.....	63	59	204,250	7	12,200	18	41,540	57	60	838	7,396
District of Columbia.....	1	1	53,000	1	12,300	.....	.....	1	1	33	266
Virginia.....	91	84	143,652	3	19,000	16	15,100	81	81	702	6,013
West Virginia.....	321	274	349,606	32	12,723	49	52,440	290	292	2,566	18,017
Georgia.....	6	6	10,500	2	2,925	1	1,500	4	7	36	311
Florida.....	2	1	1,000	.....	.....	.....	.....	1	1	8	29
North Central division.....	2,389	2,182	4,956,244	219	195,551	600	838,112	2,139	2,193	24,511	165,814
Ohio.....	702	688	2,060,487	63	78,165	168	268,990	602	601	8,854	66,842
Indiana.....	558	542	1,198,838	61	70,125	122	174,475	514	517	5,791	38,817
Illinois.....	287	273	488,340	22	13,889	85	95,112	259	261	2,866	17,025
Michigan.....	66	61	118,050	13	5,975	23	19,500	61	61	694	3,830
Wisconsin.....	45	38	53,750	7	290	11	13,200	38	42	342	1,879
Minnesota.....	32	26	40,100	6	2,594	11	9,285	21	21	207	1,273
Iowa.....	187	171	382,864	25	11,180	74	96,400	153	164	1,567	9,474
Missouri.....	87	71	87,710	4	1,700	16	12,300	59	59	521	3,251
South Dakota.....	6	5	6,900	1	800	4	2,000	6	6	42	203
Nebraska.....	126	96	158,100	7	3,210	48	50,300	105	107	1,107	6,207
Kansas.....	293	211	346,105	10	7,623	98	95,950	250	264	2,520	17,013
South Central division.....	161	105	138,980	26	14,366	24	19,500	121	133	1,008	7,002
Kentucky.....	22	15	19,775	1	75	1	300	9	9	61	527
Tennessee.....	60	51	56,830	10	7,933	5	4,400	40	53	370	2,889
Alabama.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana.....	11	8	10,125	1	50	2	3,000	5	6	40	295
Oklahoma <sup>1</sup> .....	67	31	52,250	14	6,308	16	11,800	61	65	537	3,381
Western division.....	78	60	225,500	16	13,004	45	54,640	69	72	712	4,605
Idaho.....	4	4	3,700	.....	.....	1	500	3	3	21	120
Colorado.....	12	11	59,500	3	4,500	11	18,750	12	14	134	970
Washington.....	12	9	19,300	2	1,800	6	6,600	11	11	107	689
Oregon.....	32	20	44,500	7	2,579	15	15,230	26	27	202	1,611
California.....	18	16	98,500	4	4,125	12	13,560	17	17	188	1,305

<sup>1</sup> Oklahoma and Indian Territory combined.

## UNITED BRETHREN IN CHRIST.

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ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	3,732	3,699	274,649	3,249	99,176	147,909	3,309	191	3,410	3,157	937,055
Allegheny.....	230	229	19,328	217	7,222	11,237	222	4	224	214	58,365
California.....	18	18	1,195	14	379	560	16	1	16	16	4,760
Colorado.....	11	11	700	10	259	377	10	.....	10	10	2,840
Columbia River.....	13	13	645	13	263	382	12	1	12	12	4,300
Des Moines.....	97	96	5,256	66	1,471	2,509	59	5	59	68	15,637
East Nebraska.....	53	53	3,026	52	1,179	1,720	47	4	47	47	9,615
East Ohio.....	127	123	12,240	90	4,225	6,196	124	.....	125	99	37,180
East Pennsylvania.....	160	160	18,859	154	6,732	11,127	156	4	157	155	58,130
East Tennessee.....	48	47	2,471	26	537	687	44	2	44	27	10,150
Erie.....	123	123	4,482	109	1,559	2,671	101	8	104	100	21,735
Georgia.....	8	7	562	7	260	362	7	.....	9	7	7,150
Indiana.....	150	155	11,840	123	4,052	5,534	151	3	152	150	52,640
Iowa.....	89	89	5,706	78	2,025	3,176	82	.....	82	76	21,545
Kentucky.....	21	15	843	12	190	280	14	1	15	7	2,600
Louisiana.....	11	11	361	11	168	203	8	1	8	8	1,625
Lower Wabash.....	163	163	11,819	89	2,949	4,225	157	.....	160	89	26,710
Miami.....	109	109	14,645	97	5,523	8,064	108	.....	112	103	39,700
Michigan.....	62	62	3,291	58	1,227	1,942	64	3	66	52	14,433
Minnesota.....	32	28	1,282	24	439	604	26	2	27	22	4,460
Missouri.....	88	84	3,441	81	1,388	1,930	75	4	75	73	22,475
Neosho.....	71	71	3,750	47	979	1,502	50	4	50	38	9,465
North Nebraska.....	19	19	695	19	254	441	15	2	16	14	3,170
Northeast Kansas.....	61	61	4,099	56	1,526	2,120	54	4	55	54	13,350
Northern Illinois.....	130	128	8,370	116	3,024	4,648	126	1	128	126	33,870
Northwest Kansas.....	106	106	4,598	100	1,842	2,427	67	25	67	67	14,330
Ohio, German.....	26	26	2,009	25	875	1,104	26	.....	26	25	6,190
Oklahoma.....	67	67	2,819	67	1,194	1,625	30	18	30	30	7,025
Oregon.....	35	33	1,583	26	584	772	21	10	21	15	3,907
Pennsylvania.....	156	156	17,932	144	6,481	10,307	156	.....	160	156	55,980
St. Joseph.....	158	157	14,264	153	5,540	8,466	155	1	160	156	49,300
Sandusky.....	242	241	20,901	222	7,673	12,224	239	1	243	239	70,390
Southeast Ohio.....	205	204	16,035	179	6,133	8,281	200	3	200	191	54,080
Southwest Kansas.....	56	56	2,736	55	1,093	1,621	42	13	42	42	8,965
Upper Wabash.....	100	105	7,924	81	2,600	3,940	104	.....	104	92	26,366
Virginia.....	165	165	11,887	163	4,584	6,771	147	16	147	142	40,885
West Nebraska.....	60	59	2,495	52	968	1,410	39	16	39	38	8,815
West Tennessee.....	13	13	434	10	166	196	7	3	7	7	1,850
West Virginia.....	262	261	15,736	232	6,114	8,136	225	25	228	223	65,130
White River.....	130	130	12,354	121	4,826	6,914	125	3	125	124	39,370
Wisconsin.....	45	45	2,036	44	693	1,293	38	4	38	38	7,397

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	3,732	3,356	\$8,401,539	417	\$489,035	1,004	\$1,423,282	3,325	3,409	37,993	278,764
Allegheny.....	230	220	742,522	48	67,802	72	165,750	206	210	2,338	21,534
California.....	18	16	98,500	4	4,125	12	13,560	17	17	188	1,305
Colorado.....	11	10	59,000	3	4,500	11	18,750	11	13	127	980
Columbia River.....	13	11	19,000	1	800	6	5,300	11	11	100	616
Des Moines.....	97	89	168,475	15	7,547	40	41,450	80	85	770	4,542
East Nebraska.....	53	47	85,950	2	2,200	26	29,900	44	44	555	2,920
East Ohio.....	127	124	402,432	11	17,975	28	47,250	118	120	1,611	13,585
East Pennsylvania.....	160	156	876,675	38	98,365	46	108,500	152	154	2,749	26,281
East Tennessee.....	48	44	47,430	7	5,405	5	4,400	37	43	317	2,428
Erie.....	123	101	179,885	9	14,290	41	49,800	108	109	855	5,293
Georgia.....	8	7	17,500	2	2,925	1	1,500	5	8	44	340
Indiana.....	156	149	164,450	8	3,805	18	14,400	134	134	1,182	7,817
Iowa.....	89	81	212,389	10	3,633	34	54,950	77	78	783	4,832
Kentucky.....	21	14	7,775	.....	.....	1	300	8	8	46	327
Louisiana.....	11	8	10,125	1	50	2	3,000	5	6	40	295
Lower Wabash.....	163	157	222,113	13	2,556	32	33,427	152	152	1,619	9,627
Miami.....	109	109	594,500	16	34,345	31	68,000	107	107	1,896	15,256
Michigan.....	62	67	110,800	13	5,975	22	18,500	58	58	650	3,668
Minnesota.....	32	26	46,100	6	2,594	11	9,285	21	21	207	1,273
Missouri.....	88	72	89,710	4	1,700	16	12,300	60	60	535	3,351
Neosho.....	71	40	68,750	2	168	28	24,400	66	70	665	4,255
North Nebraska.....	19	15	19,600	2	850	9	7,400	17	17	113	762
Northeast Kansas.....	61	55	91,855	3	3,250	19	18,700	57	57	575	3,868
Northern Illinois.....	130	123	259,325	10	12,383	50	59,885	115	117	1,318	8,566
Northwest Kansas.....	106	67	113,750	.....	.....	32	34,650	80	83	756	5,165
Ohio, German.....	26	26	104,000	.....	.....	16	24,600	21	23	284	1,742
Oklahoma.....	67	31	52,250	14	6,308	16	11,800	61	65	537	3,381
Oregon.....	35	22	48,500	8	3,579	16	17,030	29	30	290	1,804
Pennsylvania.....	156	156	747,575	24	51,009	49	115,540	141	144	2,388	22,903
St. Joseph.....	158	156	501,890	15	24,125	48	82,300	153	153	2,114	13,721
Sandusky.....	242	237	651,630	23	16,555	67	102,040	228	237	3,042	21,324
Southeast Ohio.....	205	199	350,675	14	9,365	28	36,700	194	210	2,091	15,418
Southwest Kansas.....	56	41	73,750	5	4,205	19	18,200	54	55	532	3,765
Upper Wabash.....	106	104	188,350	12	3,224	28	35,225	96	99	1,014	5,475
Virginia.....	165	146	205,608	10	20,858	27	26,900	150	150	1,276	9,890
West Nebraska.....	60	39	57,950	4	960	17	15,600	50	52	480	2,728
West Tennessee.....	13	7	9,400	3	2,528	.....	.....	9	10	53	461
West Virginia.....	262	223	300,150	25	10,865	39	41,440	234	236	2,104	14,853
White River.....	130	124	347,550	25	37,921	30	42,350	121	121	1,407	10,675
Wisconsin.....	45	38	59,750	7	290	11	13,200	38	42	342	1,879

CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).

HISTORY.

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the general conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the civil war, but the others came to the front, and the last two became specially prominent. In 1885 the general conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of

the minority, insured endorsement by the indifferent and youthful members. Although less than one-half the whole society voted, the general conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In Michigan the supreme court pronounced in favor of the "Old Constitution" body; in Virginia each congregation had a "deciding election" to determine which organization should hold the property; and in other states the matter was settled in various ways. In some places the Old Constitution body retained the property, while in others, possession was secured only by repurchase. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

DOCTRINE.

In doctrine the church holds to the Trinity, the deity and humanity of Jesus Christ, and an atonement

unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature, i. e., is born again, the doctrine upon which its early life as a church was based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

#### POLITY.

In polity the church is Methodist, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The general conference, which is made up of ministerial delegates, elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the general conference for the term of four years, and are eligible to reelection.

#### WORK.

The missionary work of the church is conducted by a general board named the "Domestic, Frontier, and Foreign Missionary Society," of which every annual conference is a branch, and in part by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work, 87 pastors were employed during 1906 and 310 churches were aided. The amount contributed for the work was \$45,000.

The principal foreign mission work of the society is in the Imperreh country in West Africa, where the report for 1906 showed 3 stations, 5 American missionaries, 6 native helpers, 6 churches with about 50 members, 2 schools with 80 pupils, property valued at \$5,000, and a total income for this department of \$2,500. The work here is largely educational and institutional in character.

Owing to the slow transition from the use of the German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the general conference projected a plan for the establishment of a college. After the division of 1889, however, only 1 college remained to the Old Constitution body, but since then others have been built—in Oregon, Washington, and Indiana, and in 1906 3 colleges reported 230 students and property valued at \$50,000, while the contributions for general educational purposes during the year amounted to \$16,000. A movement to secure an endowment has since that date produced \$9,000, with prospect of considerable additions.

The number of young people's societies is 80, with 2,000 members. The church owns a printing plant at Huntington, Ind., valued at \$19,000, from which a denominational organ, 5 Sunday school periodicals, and a missionary monthly are issued.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 572 organizations in 31 conferences, located in 19 states. Of these organizations, a little more than four-fifths are in the North Central division, Ohio leading with 162.

The total number of communicants reported is 21,401; of these, as shown by the returns for 561 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 490 church edifices; a seating capacity for church edifices of 123,505, as reported by 480 organizations; church property valued at \$672,252, against which there appears an indebtedness of \$9,924; halls, etc., used for worship by 64 organizations; and 102 parsonages valued at \$84,650. The Sunday schools, as reported by 452 organizations, number 461, with 4,176 officers and teachers and 22,556 scholars.

The number of ministers connected with the denomination is 500.

As compared with the report for 1890, these figures show a decrease of 223 organizations and 1,406 communicants, but an increase of \$27,312 in the value of church property.

## RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	572	569	21,401	561	8,193	12,654	485	64	490	480	123,505
North Atlantic division.....	40	40	2,200	40	939	1,261	37	1	37	37	10,780
New York.....	3	3	23	3	9	14	1		1	1	100
Pennsylvania.....	37	37	2,177	37	930	1,247	36	1	36	36	10,680
South Atlantic division.....	7	7	331	7	122	209	7		7	7	1,400
Maryland.....	1	1	96	1	34	62	1		1	1	200
Virginia.....	6	6	235	6	88	147	6		6	6	1,200
North Central division.....	465	462	17,276	454	6,459	10,203	401	51	404	396	101,030
Ohio.....	102	161	6,147	161	2,422	3,725	149	6	149	147	39,025
Indiana.....	98	98	4,641	95	1,688	2,674	89	9	89	88	24,080
Illinois.....	26	26	996	26	380	616	24	2	24	23	5,325
Michigan.....	117	116	3,937	112	1,405	2,339	101	12	103	100	23,715
Wisconsin.....	9	9	144	9	56	88	4	5	4	4	1,000
Iowa.....	9	9	154	9	61	93	8	1	8	8	1,900
Missouri.....	10	10	295	10	90	205	6	3	6	6	1,305
South Dakota.....	1	1	82				1		1	1	150
Nebraska.....	4	4	41	4	15	26	1	3	1	1	100
Kansas.....	29	28	839	28	342	497	18	10	19	18	4,430
South Central division.....	6	6	155	6	66	89	4		4	4	850
Oklahoma <sup>1</sup> .....	6	6	155	6	66	89	4		4	4	850
Western division.....	54	54	1,439	54	607	832	36	12	38	30	9,445
Idaho.....	7	7	197	7	80	117	3	3	4	3	2,100
Washington.....	19	19	497	19	194	303	12	6	13	12	2,725
Oregon.....	22	22	596	22	285	311	17	2	17	17	3,695
California.....	6	6	149	6	48	101	4	2	4	4	925

<sup>1</sup> Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	572	483	\$672,252	43	\$9,924	102	\$34,650	452	461	4,176	22,556
North Atlantic division.....	40	37	54,546	8	1,981	4	5,700	24	24	314	2,027
New York.....	3	1	500								
Pennsylvania.....	37	36	54,046	8	1,981	4	5,700	24	24	314	2,027
South Atlantic division.....	7	7	6,950			3	3,300	5	5	54	314
Maryland.....	1	1	3,000			1	1,800	1	1	18	85
Virginia.....	6	6	3,950			2	1,500	4	4	36	229
North Central division.....	465	399	566,605	32	7,368	74	65,150	382	390	3,516	18,628
Ohio.....	102	148	197,830	13	2,548	9	7,700	140	140	1,256	6,312
Indiana.....	98	88	121,500	4	1,230	11	11,100	80	83	770	4,394
Illinois.....	26	24	38,500	3	805	8	8,650	19	19	179	974
Michigan.....	117	101	161,550	5	1,300	39	30,950	101	104	990	5,181
Wisconsin.....	9	4	5,000	2	320			4	4	23	110
Iowa.....	9	8	7,100			1	300	6	6	39	217
Missouri.....	10	6	4,900	2	215	1	800	7	7	56	245
South Dakota.....	1	1	1,000					1	2	18	100
Nebraska.....	4	1	100								
Kansas.....	29	18	29,125	3	950	5	5,650	24	25	185	1,095
South Central division.....	6	4	6,500	1	300	1	250	5	5	37	239
Oklahoma <sup>1</sup> .....	6	4	6,500	1	300	1	250	5	5	37	239
Western division.....	54	38	37,651	2	275	20	10,250	36	37	255	1,348
Idaho.....	7	3	4,600			1	600	5	5	36	210
Washington.....	19	12	12,400			5	2,850	13	14	95	479
Oregon.....	22	17	17,600	1	250	9	4,750	13	13	94	538
California.....	6	4	3,051	1	25	5	2,050	5	5	30	123

<sup>1</sup> Oklahoma and Indian Territory combined.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reported.	Seating capacity reported.
Total for denomination.....	572	569	21,401	561	8,193	12,654	485	64	490	480	123,505
Arkansas Valley.....	2	2	62	2	29	33	2	—	2	2	550
Auglatze.....	50	50	2,318	50	940	1,378	48	2	48	48	12,720
California.....	6	6	149	6	48	101	4	2	4	4	925
East Des Moines.....	5	5	75	5	33	42	4	1	4	4	950
East Illinois.....	13	13	337	13	109	228	11	2	11	11	2,480
East Ohio.....	12	12	366	12	164	202	12	—	12	12	3,910
Elkhorn.....	1	1	82	—	—	—	1	—	1	1	150
Erie.....	3	3	23	3	9	14	1	—	1	1	100
Idaho.....	8	8	222	8	92	130	4	3	5	4	2,350
Indiana.....	8	8	357	5	30	48	6	2	6	5	1,250
Iowa.....	4	4	79	4	28	51	4	—	4	4	950
Kansas.....	12	12	404	12	163	241	8	4	9	8	1,880
Michigan.....	45	44	1,590	43	612	972	40	3	40	40	9,650
Missouri.....	4	4	108	4	36	72	4	—	4	4	955
Nebraska.....	4	4	41	4	15	26	1	3	1	1	100
Neosho.....	10	9	204	9	91	113	7	3	7	7	1,800
North Michigan.....	36	36	970	36	349	630	27	7	29	27	5,615
North Ohio.....	87	87	3,584	84	1,316	2,081	84	3	84	82	22,850
Oklahoma.....	6	6	155	6	66	89	4	—	4	4	850
Oregon.....	22	22	559	22	250	309	17	2	17	17	3,420
Pennsylvania.....	37	37	2,177	37	930	1,247	36	1	36	36	10,680
Rock River.....	16	16	742	16	292	450	15	1	15	14	3,345
Sandusky.....	33	33	941	33	371	570	29	3	29	29	7,200
St. Joseph.....	18	18	385	18	139	246	16	2	16	16	4,075
Scioto.....	45	44	1,736	44	658	1,078	37	2	37	36	8,685
South Missouri.....	5	5	174	5	46	128	2	2	2	2	400
Virginia.....	7	7	331	7	122	209	7	—	7	7	1,400
Walla Walla.....	18	18	509	18	217	292	11	5	12	11	2,750
West Kansas.....	6	6	182	6	67	115	1	4	1	1	200
White River.....	40	40	2,395	40	924	1,471	38	2	38	38	10,395
Wisconsin.....	9	9	144	9	56	88	4	5	4	4	1,000

## ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	572	483	\$672,252	43	\$9,924	102	\$84,650	452	461	4,176	22,556
Arkansas Valley.....	2	2	2,300	—	—	1	700	2	2	14	85
Auglatze.....	50	49	68,500	3	943	3	2,700	40	46	462	2,680
California.....	6	4	3,051	1	25	5	2,050	5	5	30	123
East Des Moines.....	5	4	2,100	—	—	—	—	3	3	18	125
East Illinois.....	13	11	14,700	3	1,065	3	3,500	7	7	57	318
East Ohio.....	12	12	12,700	—	—	—	—	7	7	46	299
Elkhorn.....	1	1	1,000	—	—	—	—	1	2	18	100
Erie.....	3	1	500	—	—	—	—	—	—	—	—
Idaho.....	8	4	6,200	—	—	2	1,350	6	6	42	250
Indiana.....	8	5	3,600	—	—	—	—	6	7	51	325
Iowa.....	4	4	5,000	—	—	1	300	3	3	21	92
Kansas.....	12	8	18,900	1	200	3	4,750	11	11	91	460
Michigan.....	45	40	58,050	—	—	16	12,450	41	41	376	1,976
Missouri.....	4	4	3,500	—	—	1	800	2	2	17	60
Nebraska.....	4	1	100	—	—	—	—	—	—	—	—
Neosho.....	10	7	6,425	2	750	1	200	6	6	44	280
North Michigan.....	36	27	40,250	5	1,500	16	8,500	27	30	287	1,395
North Ohio.....	87	83	149,400	5	1,100	14	17,100	79	79	782	3,901
Oklahoma.....	6	4	6,500	1	300	1	250	5	5	37	239
Oregon.....	22	17	19,500	1	250	7	3,700	13	13	105	476
Pennsylvania.....	37	36	54,046	8	1,981	4	5,700	24	24	314	2,027
Rock River.....	16	15	25,700	1	140	5	5,150	14	14	134	729
Sandusky.....	33	29	39,700	4	900	1	700	28	28	246	1,114
St. Joseph.....	18	16	15,500	1	100	2	700	15	17	128	623
Scioto.....	45	36	33,350	2	135	1	500	30	39	300	1,572
South Missouri.....	5	2	1,400	2	215	—	—	4	4	30	155
Virginia.....	7	7	6,950	—	—	3	3,300	5	5	54	314
Walla Walla.....	18	11	8,900	—	—	6	3,150	12	13	78	499
West Kansas.....	6	1	1,500	—	—	—	—	6	7	45	300
White River.....	40	38	57,900	1	200	6	7,100	31	31	326	1,929
Wisconsin.....	9	4	5,000	2	320	—	—	4	4	23	110



## UNIVERSALISTS.

## HISTORY.

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which He embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,'" and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, sub-

sequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable in the history of the Universalist churches that appear in others holding to the congregational principle; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand, appreciation of the value of centralized authority as against a crude, chaotic condition, and the realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

## DOCTRINE.

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the general convention held in Winchester, N. H., in September, 1803; and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the churches. They have ever since, however, been acknowledged by the denomination at large as expressing its faith. They are as follows:

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the general convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian;" and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant both to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

The Universalist position as to the nature and place of the Christ has been stated as follows:

It is necessary to say, in view of opinions long and generally held among Christians, that Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, have refused to take up the extreme position of placing the founder of Christianity in the same category with other religious seers, or of explaining His particular claims, whether asserted by Himself or by His followers, as instances of subjective experience, perhaps of hallucination.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

#### POLITY.

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the general convention. The state conventions meet annually; the general convention, biennially.

In order to remain in the fellowship of its own state convention and of the general convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the general convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the general convention a board of trustees, consisting of 11 members, and including the secretary of the convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision including a general superintendent, and local superintendents in most of the states, was adopted and has met with general approval.

State conventions have committees of fellowship, who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the general convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order

to maintain themselves in the fellowship of the state and general conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

#### WORK.

The home missionary work of the denomination devolves, in the first instance, on the several state conventions, each of which has a board, local secretaries, and superintendents charged with this particular branch of work within its territory. The home missionary work in new fields, and where the local organization is weak, is in charge of the board of trustees of the general convention, which employs a southern missionary and a general superintendent, and appoints and in part maintains superintendents and missionaries in the newer states and territories. The report for 1906 showed 75 agents employed, 53 churches aided, and \$28,500 expended. During the same year the aggregate, so far as reported, expended for home missions by the different state conventions and their auxiliary societies was \$27,505. For practically the same objects the National Young People's Christian Union expended \$5,000; the Women's National Missionary Association, \$2,814; and the Massachusetts Women's Missionary Society, \$1,502. Thus the total amount expended for home missions in 1906 was \$65,321.

The Universalist denomination has, for about seventeen years, maintained a mission in Japan, with 11 stations, where 5 American and 6 native missionaries are regularly employed, with teachers and helpers of varying numbers. The report for 1906 showed 5

churches, including the parent church at Tokyo; 8 other preaching places; 207 church members; a girls' home in Tokyo; considerable teaching and training conducted under the auspices of the mission in general universities and schools; appropriations by the general convention of \$8,500, aside from contributions by private persons; and property valued at \$20,000.

The educational activities of the denomination in the United States include 4 colleges, among them Tufts College in Massachusetts, 3 theological schools, and 3 academies, with a total of 2,362 students, and property valued at \$4,350,734. There are also 4 homes in different cities, and a publishing house in Boston, with a branch in Chicago. The National Young People's Christian Union reports 600 societies with 10,000 members.

#### STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 846 organizations, distributed in 38 states and the District of Columbia. Of these organizations, 474, or more than one-half, are in the North Atlantic division and 281 are in the North Central division. New York leads with 131, followed by Massachusetts with 114.

The total number of communicants or members reported is 64,158; of these, as shown by the returns for 652 organizations, about 35 per cent are males and 65 per cent females. According to the statistics, the denomination has 776 church edifices; a seating capacity for church edifices of 220,222, as reported by 718 organizations; church property valued at \$10,575,656, against which there appears an indebtedness of \$464,755; halls, etc., used for worship by 33 organizations; and 136 parsonages valued at \$491,100. The number of Sunday schools reported is 600, with 6,585 officers and teachers and 42,201 scholars.

The number of ministers connected with the denomination is 724, and there are also 16 licentiates.

As compared with the report for 1890, these figures show an increase of 14,964 communicants or members, and \$2,521,323 in the value of church property, but a decrease of 110 organizations.

## UNIVERSALISTS.

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## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	840	811	64,158	652	18,279	33,346	768	33	776	718	220,222
North Atlantic division.....	474	441	30,317	351	10,552	21,451	455	8	460	426	135,098
Maine.....	86	75	4,086	62	1,142	2,710	83	1	87	75	23,392
New Hampshire.....	30	26	1,993	21	450	926	26	2	26	24	7,055
Vermont.....	55	52	3,030	39	828	1,566	52	2	53	52	13,530
Massachusetts.....	114	106	12,983	92	3,586	7,593	113	.....	113	110	42,932
Rhode Island.....	9	9	1,175	9	273	902	9	.....	9	9	3,484
Connecticut.....	12	12	1,478	10	434	855	12	.....	12	12	4,600
New York.....	131	127	10,761	91	2,800	5,076	125	3	125	110	31,000
New Jersey.....	5	4	610	4	368	542	5	.....	5	5	1,800
Pennsylvania.....	32	30	2,301	23	671	1,281	30	.....	30	29	7,305
South Atlantic division.....	42	42	1,750	36	608	790	38	.....	38	33	8,745
Maryland.....	1	1	250	.....	.....	.....	1	.....	1	.....	.....
District of Columbia.....	1	1	154	1	42	112	1	.....	1	1	1,000
Virginia.....	1	1	20	1	8	12	1	.....	1	1	200
West Virginia.....	2	2	94	2	31	63	2	.....	2	2	450
North Carolina.....	9	9	373	9	187	186	8	.....	8	8	1,925
South Carolina.....	4	4	121	4	60	61	4	.....	4	4	1,200
Georgia.....	20	20	655	15	253	301	17	.....	17	13	3,400
Florida.....	4	4	82	4	27	55	4	.....	4	4	570
North Central division.....	281	279	20,236	227	6,071	9,608	230	22	242	228	66,429
Ohio.....	76	74	5,003	61	1,652	2,477	72	2	73	72	20,584
Indiana.....	44	44	2,506	34	932	1,258	37	2	37	32	8,220
Illinois.....	54	54	5,165	45	1,221	2,285	49	4	51	48	17,120
Michigan.....	20	20	1,866	21	571	942	22	1	22	22	6,005
Wisconsin.....	14	14	1,342	13	457	817	13	1	13	13	3,520
Minnesota.....	8	8	1,220	3	117	200	8	.....	8	7	3,150
Iowa.....	21	21	1,388	14	406	660	19	.....	19	10	3,695
Missouri.....	24	24	786	24	379	407	12	12	12	12	2,735
South Dakota.....	1	1	13	1	4	9	1	.....	1	1	150
Nebraska.....	1	1	10	1	4	6	1	.....	1	1	150
Kansas.....	12	12	937	10	328	547	5	.....	5	4	1,100
South Central division.....	40	40	1,794	29	661	823	20	1	20	24	7,600
Kentucky.....	9	9	520	9	216	304	8	.....	8	8	2,200
Tennessee.....	2	2	77	1	11	16	1	.....	1	.....	.....
Alabama.....	11	11	533	6	177	210	9	.....	9	5	1,250
Mississippi.....	5	5	285	5	150	135	5	.....	5	5	2,600
Arkansas.....	3	3	85	3	34	51	3	.....	3	3	700
Oklahoma <sup>1</sup> .....	2	2	24	.....	.....	.....	.....	.....	.....	.....	.....
Texas.....	8	8	270	5	73	107	3	1	3	3	850
Western division.....	9	9	1,061	9	387	674	7	2	7	7	2,350
Colorado.....	2	2	229	2	108	121	1	1	1	1	200
Washington.....	2	2	167	2	47	120	2	.....	2	2	350
Oregon.....	1	1	60	1	21	39	1	.....	1	1	250
California.....	4	4	605	4	211	394	3	1	3	3	1,550

<sup>1</sup> Oklahoma and Indian Territory combined.

## RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	846	779	\$10,575,656	132	\$404,755	136	\$491,100	596	600	6,585	42,201
North Atlantic division.....	474	454	8,008,186	94	376,340	97	366,000	370	373	4,710	30,226
Maine.....	86	80	924,000	19	44,669	9	26,000	66	66	730	4,667
New Hampshire.....	30	25	293,600	3	9,850	8	23,400	21	21	272	1,338
Vermont.....	55	53	324,100	3	3,200	9	25,000	45	45	502	2,277
Massachusetts.....	114	113	2,604,664	44	191,085	24	91,000	101	101	1,771	12,347
Rhode Island.....	9	9	294,000	2	11,000	2	7,500	9	9	144	1,180
Connecticut.....	12	12	542,100	2	15,347	6	35,000	9	9	145	1,106
New York.....	131	127	2,337,630	15	82,379	33	141,500	94	90	808	5,689
New Jersey.....	5	5	174,000	2	8,000	1	3,000	4	4	42	463
Pennsylvania.....	32	30	514,092	4	9,700	5	11,800	21	22	206	1,159
South Atlantic division.....	42	39	144,510	4	455			20	20	130	769
Maryland.....	1	1	32,000					1	1	28	140
District of Columbia.....	1	1	60,000					1	1	20	110
Virginia.....	1	1	700					1	1	4	38
West Virginia.....	2	2	5,000	1	250			1	1	8	30
North Carolina.....	9	9	5,960	1	75			4	4	14	130
South Carolina.....	4	4	3,850	1	30			3	3	11	46
Georgia.....	20	17	37,500	1	100			7	7	37	213
Florida.....	4	4	9,500					2	2	8	62
North Central division.....	281	249	2,209,950	27	76,400	35	114,600	182	183	1,574	9,888
Ohio.....	76	73	390,400	6	8,500	5	6,100	55	55	446	2,296
Indiana.....	44	40	145,550			4	15,700	19	19	105	856
Illinois.....	64	49	787,350	8	46,200	12	62,300	39	39	306	2,673
Michigan.....	26	26	309,250	4	12,700	4	15,300	20	20	147	1,067
Wisconsin.....	14	14	98,100	2	1,000	1	7,000	12	13	107	712
Minnesota.....	8	8	304,800	2	5,500	2	4,700	8	8	93	623
Iowa.....	21	19	118,000			5	10,500	12	12	80	532
Missouri.....	24	11	35,600	3	1,400			10	10	70	486
South Dakota.....	1	1	1,500								
Nebraska.....	1	1	2,000								
Kansas.....	12	7	17,400	2	1,100	2	3,000	7	7	55	343
South Central division.....	40	30	46,510	2	1,650	2	4,500	16	16	94	771
Kentucky.....	9	8	11,700			1	2,000	2	2	12	75
Tennessee.....	2	1	10,000					1	1	5	31
Alabama.....	11	10	11,160			1	2,500	6	6	29	208
Mississippi.....	5	5	5,000					4	4	32	380
Arkansas.....	3	3	5,700	1	1,000			2	2	11	46
Oklahoma.....	2										
Texas.....	8	3	2,950	1	650			1	1	5	31
Western division.....	9	7	166,500	5	9,910	2	6,000	8	8	77	547
Colorado.....	2	1	31,000	1	3,500			1	1	12	90
Washington.....	2	2	27,000	2	6,000	1	3,000	2	2	10	132
Oregon.....	1	1	5,500	1	60			1	1	0	40
California.....	4	3	103,000	1	350	1	3,000	4	4	37	285

1 Oklahoma and Indian Territory combined.

## VEDANTA SOCIETY.

## HISTORY.

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent home in New York city, with other centers in Pittsburgh, San Francisco, and Los Angeles, and an "Ashrama," or retreat, in West Cornwall, Conn., where a Summer School of Vedanta Philosophy is developing.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has 6 trustees who, with 3 other officials, form the executive board. Members residing elsewhere than in New York city are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, some of which were written by the two original

founders. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed, or nationality.

## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table,

the denomination has 4 organizations, 2 being in California and 1 each in New York and Pennsylvania.

The total number of members reported is 340, and the 1 organization reporting sex shows the number of males and females to be equal. According to the statistics, the denomination has 2 church edifices with a seating capacity of 600; church property valued at \$52,000, against which there appears no indebtedness; and halls, etc., used for worship by 2 organizations. There are no Sunday schools reported.

There is no regular ministry.

This body was not reported in 1890.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.			
				Number of organizations reporting.	Male.	Female.				Church edifices.	Halls, etc.	Number of organizations reporting.	Seating capacity reported.
Total for denomination.	4	4	340	1	100	100	2	2	2	2	600	2	\$52,000
North Atlantic division.....	2	2	250	1	100	100	1	1	1	1	300	1	40,000
New York.....	1	1	200	1	100	100	1	1	1	1	300	1	40,000
Pennsylvania.....	1	1	50					1					
Western division.....	2	2	90				1	1	1	1	300	1	12,000
California.....	2	2	90				1	1	1	1	300	1	12,000

## VOLUNTEERS OF AMERICA.

## HISTORY.

In the spring of 1896, Mr. and Mrs. Ballington Booth, who had been for some years in charge of the Salvation Army in the United States, were transferred, by executive order, from London to another country. While this was not regarded at London as in any way a censure, it was felt by some who were not connected with the Army, but were deeply interested in similar lines of work, that it would involve certain unfortunate changes. Great pressure was therefore brought to bear upon Mr. and Mrs. Booth to induce them to resign and remain in New York city, with a view to developing work along certain lines which would not conflict in the least with the work of the Salvation Army, but which was, in the judgment of many, of great value. Accordingly in March they resigned, and somewhat later organized an association with stations or posts, and a publishing house. In November of the same year the society was incorporated as the Volunteers of America, and began to develop evangelistic and philanthropic work in almost all parts of the United States. It was then declared to be an auxiliary to the churches, and converts have been urged to unite with the churches of their preference, so that a large growth in membership has neither been expected nor realized.

## DOCTRINE.

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

#### POLITY.

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander-in-chief, or general, is elected by the soldiers or post members for a term of five years. The officials forming his cabinet or staff are the vice-president, with title of major-general; the secretary, with title of colonel; and the treasurer, with title of colonel. The departments or territories are usually under the command of an officer of the rank of brigadier-general. They comprise two or more regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to membership of the post in point of numbers. The commissions are issued by the commander-in-chief and countersigned by the head of the division or department.

#### WORK.

The different departments of work carried on by the Volunteers are rescue and prison work; industrial, girls', and children's homes; and hospital and sanitarium work. They seek to bring within their sphere of influence those, whether men or women, whose misfortunes or misdeeds have placed them beyond the pale of good society, and to this end homes officered by commissioned representatives of the association are established and maintained for such persons, and every effort is made to bring them back to a life of virtue and sobriety.

The prison work has been under the direct supervision of Mrs. Booth from the very beginning, and has been confined thus far to city and Federal prisons. Meetings are held in the prison chapel, always in co-operation with the chaplain, and prisoners, upon signing certain declarations (one of which is to be faithful in the observance of prison rules and discipline) may be enrolled in what is called the "Volunteer Prisoners' League." Upon being discharged from prison, the

chaplain provides the ex-prisoner with a letter of introduction to the Volunteer headquarters in New York or elsewhere. This letter serves as a pass to a Home for Discharged Prisoners, generally known as "Hope Hall." These homes are maintained for ex-prisoners only, and the inmates are under the supervision and influence of the superintendent, who is usually styled "the captain." When these men prove their worthiness and physical fitness, positions are obtained for them by the Volunteers, who generally keep in touch with them for many months and years thereafter. As an indication of the value of the work, a considerable portion of the income for its maintenance comes from those who have been its beneficiaries.

The object of industrial homes is to enable men to help themselves by tiding them over until they can secure paying positions. Many of them are convalescents who have been discharged from hospitals, and while they are physically unable to do hard work, find here an opportunity for temporary shelter and light employment. Others are unfortunates out of employment but able to do almost any kind of work carried on at the home. No one is bound by promise to remain for any stated length of time, the purpose being to assist in securing permanent location.

The Volunteers have 4 established homes for children, though they do not require that the children shall be bound over or committed by the courts. The homes, which are the property of the society, are superintended by Volunteer officers, usually a man and his wife, who live on the premises, and are supported by voluntary contributions; although when relatives or parents are able to pay a nominal fee, one dollar weekly, it is accepted. In the summer a fresh air camp is generally carried on in connection with these homes, where hundreds of children from the city slums are taken for ten days or two weeks.

The hospital and sanitarium work carried on does not differ materially from that of other similar institutions. The superintendent, who is usually an officer of the Volunteers, has full charge and reports to the board of directors. There is a medical board composed of a competent corps of physicians, and an advisory board of well-known business and professional men, in addition to the board of directors, a majority of whom are Volunteer officers.

In connection with some of the posts, sewing schools for girls are maintained, also physical culture classes for both boys and girls. The garments prepared by these sewing classes are distributed among the poor of the city slums.

The Volunteers also keep homes for working girls, not as rescue work, but to provide places where respectable girls who have no homes in the city can, for a nominal sum, obtain good board and lodging, with all the liberty and comfort of home, and under matrons who will give motherly counsel and help.



## STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 71 organizations contained in 5 regiments. These organizations are distributed in 23 states; 31 of the total number being in the North Central division and 26 in the North Atlantic division. Illinois and Pennsylvania lead with 8 each, followed by New York with 7.

The total number of communicants or members reported is 2,194; of these, about 52 per cent are males

and 48 per cent females. According to the statistics, the denomination has 10 church edifices; a seating capacity for church edifices of 1,825; church property valued at \$83,521 (including in many instances living quarters of officers and property used for philanthropic purposes, which from the nature of the work can not be separated from property used strictly for worship), against which there appears an indebtedness of \$40,621; and halls, etc., used for worship by 64 organizations. There are 36 Sunday schools reported, with 223 officers and teachers and 1,736 scholars.

The number of officers connected with the denomination is 302.

This body was not reported in 1890.

## ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	71	65	2,194	65	1,140	1,054	7	64	10	7	1,825
North Atlantic division.....	26	23	845	23	462	383	3	23	4	3	600
Maine.....	1	1	17	1	15	2					
Massachusetts.....	5	3	66	3	35	31		5			
Rhode Island.....	1	1	18	1	12	6		1			
Connecticut.....	1	1	40	1	21	19		1			
New York.....	7	7	298	7	152	146	1	6	2	1	150
New Jersey.....	3	3	273	3	149	124	1	2	1	1	300
Pennsylvania.....	8	7	133	7	78	55	1	7	1	1	150
South Atlantic division.....	1	1	4	1	2	2		1			
West Virginia.....	1	1	4	1	2	2		1			
North Central division.....	31	29	905	29	443	462	1	30	3	1	300
Ohio.....	5	5	135	5	63	72		5			
Indiana.....	3	3	124	3	64	60		3			
Illinois.....	8	7	214	7	88	126		8			
Michigan.....	3	3	60	3	27	33		3			
Wisconsin.....	2	2	38	2	17	21		2			
Minnesota.....	2	2	200	2	112	88	1	1	3	1	300
Iowa.....	3	2	14	2	9	5		3			
Missouri.....	2	2	50	2	25	25		2			
Nebraska.....	3	3	70	3	38	32		3			
South Central division.....	2	2	42	2	25	17	1	1	1	1	300
Oklahoma <sup>1</sup> .....	2	2	42	2	25	17	1	1	1	1	300
Western division.....	11	10	398	10	208	190	2	9	2	2	625
Colorado.....	1	1	20	1	12	8		1			
Nevada.....	1	1	6	1	3	3	1		1	1	125
Washington.....	4	4	260	4	148	112		4			
Oregon.....	1							1			
California.....	4	4	112	4	45	67	1	3	1	1	500

<sup>1</sup> Oklahoma and Indian Territory combined.

## RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	71	31	\$83,521	6	\$40,621			36	36	223	1,736
North Atlantic division.....	26	9	42,819	3	33,973			10	10	51	422
Maine.....	1	1	20					1	1	2	15
Massachusetts.....	5	3	245					2	2	7	23
Rhode Island.....	1							1	1	6	25
Connecticut.....	1										
New York.....	7	1	15,000	1	9,000			2	2	18	171
New Jersey.....	3	1	22,500	1	21,473			2	2	13	118
Pennsylvania.....	8	3	6,054	1	3,500			2	2	5	70
South Atlantic division.....	1										
West Virginia.....	1										
North Central division.....	31	16	10,120					19	19	130	889
Ohio.....	5	4	246					4	4	27	249
Indiana.....	3	3	175					3	3	21	124
Illinois.....	8	2	104					4	4	34	100
Michigan.....	3							1	1	5	17
Wisconsin.....	2	2	2,030					1	1	11	102
Minnesota.....	2	1	7,000					1	1	4	14
Iowa.....	3	2	532								
Missouri.....	2	1	28					2	2	11	110
Nebraska.....	3	1	5					3	3	17	83
South Central division.....	2	2	3,050	1	300			1	1	7	60
Oklahoma <sup>1</sup> .....	2	2	3,050	1	300			1	1	7	60
Western division.....	11	4	27,532	2	6,348			6	6	35	365
Colorado.....	1							1	1	8	50
Nevada.....	1	1	10,000	1	3,500			1	1	2	12
Washington.....	4	1	50					2	2	15	108
Oregon.....	1										
California.....	4	2	17,482	1	2,848			2	2	10	195

<sup>1</sup> Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY REGIMENTS: 1906.

REGIMENT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination.....	71	65	2,194	65	1,140	1,054	7	64	10	7	1,825
Central.....	16	15	321	15	165	156	2	14	3	2	300
Eastern.....	9	9	562	9	300	262	1	8	1	1	300
New England.....	7	5	101	5	62	39		7			
Northwestern.....	29	27	832	27	417	415	2	27	4	2	600
Pacific Coast.....	10	9	378	9	196	182	2	8	2	2	625

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY REGIMENTS: 1906.

REGIMENT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination.....	71	31	\$83,521	6	\$40,621			36	36	223	1,736
Central.....	16	8	20,300	2	12,500			7	7	40	405
Eastern.....	9	1	22,500	1	21,573			3	3	23	203
New England.....	7	4	265					4	4	15	63
Northwestern.....	29	14	12,924	1	300			17	17	118	750
Pacific Coast.....	10	4	27,532	2	6,348			6	5	27	315